MMB XII

STICHERARIUM PALAEOSLAVICUM PETROPOLITANUM

UNION ACADÉMIQUE INTERNATIONALE

MONUMENTA MUSICAE BYZANTINAE

A CARSTEN HØEG CONDITA

XII

STICHERARIUM PALAEOSLAVICUM

PETROPOLITANUM

HAUNIAE

C. A. REITZEL

2000

STICHERARIUM PALAEOSLAVICUM

PETROPOLITANUM

EDENDUM CURAVIT

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FOREWORD

The rise of literacy in early Christian civilization is a topic of discussion with everything to gain from increased exposure to documents of medieval Russian culture. This volume represents a fundamental step toward satisfying the need among today's scholars who are looking for direct access to such sources in the area of music. Tracing the path of liturgical chant in the Middle Ages, both East and West, is a very useful endeavor in the context of contemporary historical research and writing.

There is a rich body of documents in our library's collection, among which the present manuscript is one of the main possessions. Cited by specialists already in the nineteenth century, this parchment codex—one of the best-preserved among all the early Slavic sources with notation—has consistently proven its value. Even through the most difficult times we have, fortunately, succeeded in safeguarding its existence, trusting firmly in its future and the benefit that it will bring to the wide research community. Evidently we can now proceed with the all-important task of its scholarly publication.

In 1995 the Russian Academy of Sciences Library (BAN) was invited to collaborate with the Monumenta Musicae Byzantinae (MMB) on the completion of this project. We welcomed this opportunity with enthusiasm. The need for such publications and their value for the arts and humanities have long been recognized. Many of us will recall the views expressed at a historic meeting on this question hosted by BAN in 1979 (see *Problemy nauchnogo opisaniia rukopisei i faksimil'nogo izdaniia pamiatnikov pis'mennosti. Materialy vsesoiuznoi konferentsii*/Problems of manuscript description and facsimile publication. Materials of the All-Union Conference [Leningrad, 1981]).

For the better part of this century, the MMB has championed the cause of new achievements in this area, and its extraordinary publications are now having a beneficial impact on an ever-widening cross section of those in the vanguard of scholarship. Our gratitude is extended to the Royal Danish Academy of Sciences and Letters, the distinguished editorial board, and all members of the staff. One could scarcely hope to find a more reliable and dedicated group of colleagues to bring us to this milestone.

Valery P. Leonov
Director, Russian Academy of Sciences Library
St. Petersburg, April 1, 1999

ПРЕДИСЛОВИЕ

Исследование древней письменности — многосторонняя тема, которая тесно связана с вопросами языкознания и грамотности на Древней Руси. Главная задача настоящего тома — удовлетворить потребности всё возрастающего числа учёных, ищущих доступ к ключевым памятникам раннего музыкального творчества. Развитие богослужебного пения в средневековый период известно своим богатым содержанием как на Западе, так и на Востоке. Исторические данные об этом периоде составляют неотъемлемую часть нашего прошлого и не теряют своё фундаментальное значение сегодня.

В нашей Библиотеке имеется много ценных материалов, среди которых настоящая рукопись — одна из наиболее важных. Этот, на редкость хорошо сохранившийся источник с изумительной древнеславянской крюковой нотописью, уже прославился в научных кругах в прошлом столетии. Мы имеем целый ряд исследований, свидетельствующих о его уникальном историческом значении. Твёрдая уверенность, что памятник в своё время принесёт пользу широкому кругу читателей, руководила нами в течение многих лет и позволила преодолеть множество трудностей. Сегодня мы приступаем к весьма ответственной задаче его публикации.

В 1995 году Библиотека Российской Академии Наук (БАН) была приглашена принять участие в осуществлении этого проекта совместно с Monumenta Musicae Byzantinae (MMB). Мы с удовлетворением откликнулись на эту возможность. Фототипические воспроизведения древних рукописей несомненно приносят большую пользу в области гуманитарных наук и истории искусств. Невольно вспоминаются мнения, столь убедительно высказанные многими нашими учёными по этому поводу на конференции, состоявшейся в БАН в 1979 году (см. «Проблемы научного описания рукописей и факсимильного издания памятников письменности. Материалы всесоюзной конференции». Ленинград, Наука, 1981).

Кропотливая работа над серией томов MMB безусловно сыграла огромную роль, благодаря чему во многих библиотеках мира сегодня открыт доступ к целому ряду важнейших памятников, наличие которых обеспечили возможность новых научных технологий. Мы приносим глубочайшую благодарность Датской Королевской Академии Наук, заслуженной редакционной коллегии и всем сотрудникам издательства, чей превосходный опыт и искренная преданность делу успешно привели нас к нынешнему знаменательному событию.

Валерий П. Леонов,
Директор, Библиотека Российской Академии Наук
Санкт-Петербург, 1 апреля 1999 г.

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Generous assistance for this project has been extended by the National Endowment for the Humanities/NEH and the International Research & Exchanges Board/IREX with funds provided by the U.S. Department of State (Title VIII) and the NEH. Additional fellowship support during 1995—98 was received from Dumbarton Oaks Research Center (Washington, D.C.) and the Department of Music at Princeton University. Special thanks for expert advice are due to John Bergsagel and Christian Troelsgård, both of the MMB at the University of Copenhagen, and to Christian Hannick (MMB/University of Würzburg) and Peter Jeffery (Princeton University). Without the input and guidance of esteemed colleagues this publication would not have reached completion. I am similarly indebted to Dr. Valery P. Leonov, Natalya Kolpakova, and members of the staff at the Manuscript Division of the Russian Academy of Sciences Library (BAN)—L. I. Kiseleva, N. Y. Bubnov, M. V. Kukushkina, and F. V. Panchenko. To M. A. Momina and V. M. Zagrebin of the Russian National Library (RNB) in St. Petersburg I am deeply grateful for their friendship and many useful consultations. Finally, immeasurable gratitude goes to Kenneth Levy, my main source of encouragement and inspiration in undertaking this volume.

N.S.
Princeton, New Jersey
May 20, 1999

ABBREVIATIONS

ActaM	*Acta Musicologica*
AfMw	*Archiv für Musikwissenschaft*
BAN	Russian Academy of Sciences Library, St. Petersburg
BiblEphL	Bibliotheca Ephemerides Liturgicae
BGLS	Bausteine zur Geschichte der Literatur bei den Slawen
ВЯ	*Вопросы Языкознания*
Cm	*Cyrillomethodianum*
CS	Church Slavonic
DOP	*Dumbarton Oaks Papers*
EMBW	O. Strunk, *Essays on Music in the Byzantine World* (New York, 1977)
GIM	State Historical Museum, Moscow
GTG	State Tretyakov Gallery, Moscow
Initia	E. Follieri, *Initia Hymnorum Ecclesiae Graecae,* Studi e testi 211—15 Vatican, 1960—66)
Jagić	I. V. Jagić, *Служебные минеи за сентябрь, октябрь, и ноябрь в церковнославянском переводе по русским рукописям 1095-1097 г.* (St. Petersburg, 1886)
MCat	S. O. Shmidt et al., eds., *Сводный каталог славяно-русских рукописных книг, хранящихся в СССР, XI—XIII вв.* (Moscow, 1984)
MMB	Monumenta Musicae Byzantinae
MR	*Μηναῖα τοῦ ὅλου ἐνιαυτοῦ* (Rome, 1888—1901)
OCA	Orientalia Christiana Analecta
RGADA	Russian State Archive of Early Acts, Moscow
RGB	Russian State Library, Moscow
RNB	Russian National Library, St. Petersburg
SagnSlavS	Sagners Slavistische Sammlung
SlavStu	Slavistische Studienbücher
ТОДРЛ	*Труды Отдела Древнерусской Литературы*

DESCRIPTIVE SYNOPSIS

The Manuscript

St. Petersburg, Russian Academy of Sciences Library (BAN), MS 34.7.6 (*olim* no. 74) is a parchment codex with 203 folios measuring approximately 27 x 22 cm.[1] Twenty-six gatherings are bound to a sturdy wooden cover of slightly larger dimensions (two panels, each about 1.5 cm thick).[2] The outside is worn and consists of stretched dark brown leather. Small nail holes positioned symmetrically mark the place of ornamental bosses now missing, and oval-shaped emblems about six centimeters in diameter are etched in faint black on the book's top, bottom, and fore edges where the leaves are trimmed. Two clasps were once attached to the cover opposite the spine. There is nothing else that immediately distinguishes the exterior.

Scholars are generally in agreement about the date and provenance of this manuscript. *MCat* and other catalogues in recent decades locate it in the twelfth century, which represents a modest adjustment of the position adopted in earlier publications.[3] In any case, the manuscript bears no date or other obvious disclosure in this connection, and a provisional consensus has emerged on the basis of universally established criteria. All indications are that the scribal usage descends from northern Russia and the manuscript's different features, ranging from linguistic detail to the overall character of its graphic component, show relative proximity to the Kiev/Novgorod corridor of transmission assumed for the majority of these early Slavic sources. This, in turn, opens the possibility of more localized assessments pointing to geographical origins perhaps near the cities of Vladimir and Suzdal in the medieval Russian northeast.[4] Further information on the document's history of ownership and place of usage is unknown and there is no available record of its existence until the mid-eighteenth century, when it becomes the object of burgeoning antiquarian interests among Russian scholars and book collectors. An original handwritten inscription on the inside front cover registers the manuscript's purchase for the present library from the merchant Fedor Sveshnikov on March 11, 1763.[5]

[1] V. I. Sreznevskii and F. I. Pokrovskii, *Описание рукописного отделения Библиотеки Академии Наук*, I (St. Petersburg, 1910), 114–115; and N. Y. Bubnov, O. P. Likhacheva, and V. F. Pokrovskaia, eds., *Перга-менные рукописи Библиотеки Академии Наук СССР, описание русских и славянских рукописей XI–XVI вв.* (Leningrad, 1976), 14–15. The manuscript is no. 98 in the master catalogue of early Slavic and medieval Russian sources by S. O. Shmidt et al., eds., *Сводный каталог славяно-русских рукописных книг, хранящихся в СССР, XI–XIII вв.* (Moscow, 1984), 129 (*MCat*). See also M. Velimirovic, "The Present Status of Research in Slavic Chant," *ActaM* 44 (1972), 263.

[2] Each of the first twenty-five gatherings comprise four folded sheets or eight leaves. Disjunct pieces stitched together make up folios 59 and 62. The final set (ff. 201–3) is incomplete (see n. 10 below). Excessive trimming of the top edge begins at the twentieth gathering (f. 153r), suggesting that the binding is not original. A thin parchment strip between folios 8v and 9r might be the remnant of a missing flyleaf before the main body of the manuscript.

[3] See the sources cited in n. 1. The eminent Russian musicologist V. M. Metallov (1862–1926) originally placed the manuscript in the late twelfth or early thirteenth century. See *Богослужебное пение русской церкви в период домонгольский* (Moscow, 1912), 215–17. My discussion with O. A. Kniazevskaia and A. L. Lifshits of the Russian Academy of Sciences Archeographic Commission in Moscow suggests that this possibility should remain open.

[4] E.g., Metallov, op. cit., 216.

[5] Records show that MS BAN 34.7.6 was among the early acquisitions of the Russian Imperial Academy of Sciences Library, founded several decades prior in the century. See V. A. Petrov, "История рукописных фондов Библиотеки Академии Наук с 1730 г. до конца 18 в.," in *Исторический очерк и обзор фондов рукописного отдела БАН*, V. P. Adrianova-Peretts, ed., I (Moscow and Leningrad, 1956), 171–264; and S. P. Luppov, "Библиотека Академии Наук в 1748-1765 гг.," in *История Библиотеки Академии Наук СССР, 1714–1964*, M. S. Filippov, ed. (Leningrad, 1964), 94–126. See also M. V. Kukushkina, *Рукописные фонды Библиотеки Академии Наук СССР* (Leningrad, 1988), 14–18. Sveshnikov's activity is known in connection with the library's midcentury expansion; see Adrianova-Peretts, *Исторический очерк и обзор ...*, 60. The manuscript may have been obtained through him in Moscow; see Bubnov, *Пергаменные рукописи ...*,

The text consists of a single column, twenty-one to twenty-three centimeters high and fifteen to seventeen centimeters wide. A sharp utensil was used to outline the rectangular writing area, which is ruled with horizontal lines from 1.0 to 1.4 cm apart. Even spacing, regular intervals between the lines, and controlled placement of words and phrases running across the page were evidently calculated to provide room for the musical notation. There are eighteen lines per column (nineteen in the first nine folios), and the lettering (three to four millimeters in height) exhibits a typical, square-shaped Church Slavonic (CS) uncial. Bold vertical strokes and sculptured bases, tops, and pendants lend a finished look, providing clarity and distinction to each individual character of the alphabet.[6] In general, despite some idiosyncracies the scribe's approach is reminiscent of many features known in other early Slavic sources. Although economy of space was undoubtedly a guiding consideration, placement of the two section headers for May and July somewhat unexpectedly at the very bottom of the page (ff. 137r and 154r) might also be examined in light of occasional Byzantine practice.

In spite of first appearances, the codex may have been the work of several scribes. In some places the musical notation betrays subtle inconsistencies, noticeable especially in areas with hasty-looking touches of the quill. In addition, some writing in the margins has been entered by different hands, probably in the course of the manuscript's usage in the choir loft.[7] The ink is dark brown or black. Red is used sparingly in the opening filigree, in the majority of initial letters, in rare cases with the modal signatures and always in the headers that begin new sections.[8] At one point this extends to the text and notation in the first syllable of the word—свѣтило (f. 16v). On folio 1, the text starts with two routine inscriptions, one being part of the main title (Стн҃рарь почннаıемъ. А҃мннь.) and another one (Стнхѣрарь. Гн҃ бл҃вн оч҃е.) appearing immediately above the opening band of interlace pattern. The latter is conceivably in a separate hand. On all other counts the manuscript's interior has a purely functional and unassuming appearance. There are no illuminations and the rather plain initials allow for only sparse elaboration.[9] Although the ink is faded in places, real difficulty in reading the text is encountered only in a few passages, mostly in areas damaged by a liquid spill. Drying oil is responsible for the dark spots visible on the first ten folios. On the whole, MS BAN 34.7.6 is in unusually good condition, being virtually intact apart from the missing folios at the end.[10]

Considerations of size, date, state of preservation, and other matters have all contributed to

14. The fragment of text attached to the inside front cover (see the photographic reproductions) is from the catalogue by Sreznevskii and Pokrovskii, *Описание рукописного . . .*, loc. cit.

[6] Cf. V. M. Metallov, *Русская симиография из области церковно-певческой археологии и палеографии* (Moscow, 1912), plates lii–liv (ff. 167v–168v); see also the description on pp. 12–13 and 86, and idem, *Russische Semeiographie. Zur Archäologie und Paläographie des Kirchengesangs. Paläographischer Atlas der altrussischen linienlosen Gesangsnotationen*, J. von Gardner, ed., SangSlavS 7 (Munich, 1984), 126–31.

[7] See n. 22 below

[8] Other instances are: (a) the bottom line of f. 12r (Sept. 13, St. Cornelius); (b) the top line on f. 12v (Sept. 14, Exaltation of the Cross); and (c) the middle of f. 94r (Dec. 31, St. Melania).

[9] Cf. ff. 61v–64r and 67v–69v.

[10] Prior descriptions have acknowledged only one lost folio (see the publications cited in n. 1 above). Yet the last gathering seems to have been written on full-size sheets, and therefore as many as three more leaves could be absent. In this respect the source exemplifies a common problem, because it is likely that these final folios contained the date and place of the manuscript's origin; see G. I. Vzdornov, *Искусство книги в Древней Руси* (Moscow, 1980), 8n. 3. See also the observations by A. Kh. Vostokov (1781–1864), who was among the first scholars to fully comprehend the scope of this document's historical significance. Cf. "Описание рукописей А. Х. Востокова," as edited and published by I. I. Sreznevskii and A. N. Pypin, *Ученые записки второго отделения Императорской Академии Наук*, II, part 2 (St. Petersburg, 1856), 21–126; repr. *Филологические наблюдения А. Х. Востокова* (St. Petersburg, 1865), 197–202.

the document's long-standing reputation as an important and revealing historical landmark. Sundry listings and citations go back to the eighteenth century.[11] By the beginning of the twentieth century, Metallov's survey of the so-called pre-Mongol period in Russian music definitively forged a connection with other sources establishing a network of relationships based on linguistic, palaeographical, and, of course, musicological data. In building on the achievements of his predecessors, the author prepared the way for a comprehensive discussion of the manuscript's "archaism," "provincialism," and other key traits related to its musical usage.[12] In some ways this is still the most resourceful and penetrating evaluation available, raising questions and suggesting avenues of pursuit within a sweeping panorama of documentation. Subsequent publications have made passing reference to MS BAN 34.7.6, mostly in the context of historical issues in the development of Russian Orthodox church music.[13] In 1972, however, Velimirovic mentioned it in connection with his list of early Slavic chant materials, thereby identifying its existence for the benefit of the international research community.[14] The present publication aims to launch a new evaluation using the tools of modern scholarship.

Layout and Organization

The codex comprises a traditional collection of hymns for the Byzantine Office. Starting with September 1, its contents, consisting of some six hundred individual selections, are divided into large sections corresponding to the twelve months of the liturgical year. Throughout the manuscript smaller captions assign the various hymns to particular dates, stating the name of the saint or feast and adding other details of use to the singer on each occasion. Although they are abundant in the initial months, in February the number of entries begins to decrease, reaching a low point in April/May, only to increase for the remaining stretch through August 31. In keeping with an archaic usage, this well-known

[11] MS BAN 34.7.6 is entered in at least two archival inventories from 1768 and 1818; see Adrianova-Peretts, *Исторический очерк и обзор* . . . , 456. See also I. I. Sreznevskii, *Древние памятники русского письма и языка, X–XIV веков* (St. Petersburg, 1863), 38, who offers a perceptive comparison with materials from the Imperial Public Library in St. Petersburg (p. 186). The supplementary volume (2nd ed., St. Petersburg, 1898) gives one plate with the text for St. Panteleimon (July 27), Кыими хвальныими пѣсньми (f. 172r); idem, *Славяно-русская палеография XI–XIV веков* (St. Petersburg, 1885), 160. As part of the Russian Academy's institutional collection, the manuscript was first approached in the context of nineteenth-century studies in the history of CS. Thus, for example, while focusing on notable features of the verbal text, i.e., the ambivalence in vowel usage (ѣ, ь, є, etc.), the rare and "incorrect" application of ѫ, and other features, Vostokov only briefly alludes to the presence of musical notation; cf. Sreznevskii and Pypin, "Описание рукописей . . . ," 122n. 1. Special attention to the manuscript's terminology for the annual calendar months is found in I. I. Sreznevskii's *Материалы для словаря древнерусского языка*, 3 vols. (St. Petersburg, 1893–1912; repr. Graz, 1955–56; and Moscow, 1958); see also n. 18 below.

[12] See Metallov, *Богослужебное пение* . . . , 215–16.

[13] J. von Gardner, *Богослужебное пение русской православной церкви*, I (Jordanville, N.Y., 1978), 261; repr. idem, *Gesang der russisch-orthodoxen Kirche bis zur Mitte des 17. Jahrhunderts* (Wiesbaden, 1983), 65; and idem, *Russian Church Singing*, vol. 1, *Orthodox Worship and Hymnography*, and vol. 2, *History from the Origins to 1650*, V. Morosan, ed. and transl. (Crestwood, N.Y., 1980 and 2000). As an emigre Russian scholar, Gardner was not able to work in the Soviet archives during his lifetime, and his mention of such materials is therefore based principally on secondary sources. See also N. Findeisen, *Очерки по истории музыки в России*, I (Moscow-Leningrad, 1928), 92n. 109. More recent references appear in studies by B. P. Karastoyanov, *Песнопения за св. Кирил и Методий в невмени избори от XII–XX век* (Sofia, 1993), 192–93; and N. S. Seregina, *Песнопения русским святым* (St. Petersburg, 1994), 437. MS BAN 34.7.6 has also been highlighted in special exhibitions; see B. Raikov, A. Amosov, and L. Kiseleva, eds., *Славянская письменность XI–XX вв. / Каталог выставки* (Leningrad, 1990), 15–16. A color photograph is featured in BAN's anniversary catalogue, *275 лет Библиотеки Академии Наук СССР* (Leningrad/ Frankfurt-am-Main, 1989), 18–19. For detailed historiographies of related material see M. Velimirovic, *Byzantine Elements in Early Slavic Chant*, MMB, Subsidia 4 (Copenhagen, 1960), 18–35; and N. Schidlovsky, "Sources of Russian Chant Theory" in *Russian Theoretical Thought in Music*, G. D. McQuere, ed. (Ann Arbor, Michigan, 1983), 83–108.

[14] See Velimirovic, "The Present Status . . . ," 263 (no. 21).

distribution is deliberate in accommodating the seasons of Lent and Pascha, which are annually observed in conjunction with a movable-date calendar cycle in the spring. In making some provision for the commemoration of early Slavic saints, however, the manuscript also reflects the presence of material that could have been independent of any Greek prototype.[15]

Prominent celebrations with the largest number of hymns are Nativity (Dec. 25) and Theophany (Jan. 6).[16] A second tier encompasses Nativity of the Theotokos (Sept. 8), Exaltation of the Cross (Sept. 14), Meeting of Christ (Purification, Feb. 2), Nativity of St. John the Forerunner (June 24), Transfiguration (Aug. 6), Dormition of the Theotokos (Aug. 15), and Beheading of St. John the Forerunner (Aug. 29). There are at least ten items in each case, as with the feasts of Sts. Cosmas and Damian (Nov. 1), Archangels Michael and Gabriel (Nov. 8), Apostles Peter and Paul (June 29), and St. Panteleimon (Aug. 27). Of similar rank is the commemoration of St. George, which also includes two hymns in the appendix (f. 200r). Lesser occasions with only a single text are common. As a *sticherarion*, MS BAN 34.7.6 is a collection that chooses from a much larger body of texts available for each day in the *Menaion*, its particular choice being limited mainly to items requiring musical notation.[17]

Looking more closely, one discovers that the scribe's method exhibits a margin of flexibility, especially in matters of orthography, including the usage of abbreviated words, and in other more conspicuous attributes related to an overall plan. Once his work has begun, there is room for various modifications, raising basic questions concerning the nature of the tradition being transmitted, the role of the copyist in the dissemination of possible manuscript prototypes and the apparent affinity of this source with the unstable early stratum of written musical documents from the Byzantine-Greek Mediterranean. In a few instances, overt interruptions in the layout and organization of MS BAN 34.7.6 are perhaps indicative of difficulties encountered by the scribe. Barren patches of parchment are found on folios 15v, 29r, and 101v. In one case this is related to the displacement of Словъмь бесловесние on Oct. 6, which the scribe confirms is actually a hymn for St. Theodore Studite on Nov. 11 (cf. ff. 28v and 29v). But this represents only one kind of evidence concerning the thought process behind this document. A wide range of details suggests that the scribe was not simply a copyist and that he confronted many questions while deciding what would constitute his manuscript's contents.

Initially the rubrics list all consecutive dates of the calendar year, including a good number with-

[15] See nn. 27 and 28 below.

[16] Selections for Nativity, Theophany, and Transfiguration also involve a forefeast (ff. 80r, 97v, and 176r; and the appendix, ff. 200r–203r). In the first two instances, the material mingles with the special services of the Hours. In accordance with early historical practice, Dec. 25 comes with dominical celebrations on two of the preceding Sundays, comprising a movable periphery for the advent of the Nativity (ff. 78r–80r and 94v–95r).

[17] *MCat*, 46ff. Three early Slavic manuscripts furnish outstanding examples of this generative repertory normally transmitted without notation. See the texts transcribed and published by I. V. Jagić, *Служебные минеи за сентябрь, октябрь, и ноябрь в церковнославянском переводе по русским рукописям 1095–1097 г.* (St. Petersburg, 1886). The *sticherarion* receives its name from the Greek στιχηρόν (CS стихира), a poetic strophe chanted between psalm verses (στίχοι) at the Byzantine Office. On important questions concerning the history of the *Menaion* and its special early Slavic usage see D. Stefanovic, "The Development of the Slavonic Menaia Manuscripts," in *Musica antiqua, IV, Acta scientifica* (Bydgoszcz, 1975), 211–20; idem, "The Tradition of the Sticherarion Manuscripts" (D.Phil. diss., Oxford, 1967). A usage of the *sticherarion* also extends to the *Triodion* and *Pentekostarion*, covering the season of Great Lent, Easter, and Pentecost, as well as the cycle in the *Oktoechos*. For an index of related concepts and principal historical terminology see O. Strunk, *Essays on Music in the Byzantine World* (New York, 1977), 349–50. Most of the texts in MS BAN 34.7.6 remain part of contemporary Russian Orthodox church practice in updated CS service books published from the seventeenth century to the present, e.g., Минїа (Moscow, 1895; repr. Pskovo-Pechersk Monastery/Moscow, 1995), 12 vols.

out hymns. This approach was abandoned relatively quickly. The first missing celebration is Oct. 17, and thereafter, with few exceptions, mere headings are left by the wayside.[18] Scribal entry of the modal signatures is similarly instructive. It reflects another realm of apparent inconsistency. More or less throughout the manuscript the eight church modes are a regular element at the beginning of each hymn, invariably adhering to the CS numeration. At the same time, the qualifying abbreviation и҃ is notable.[19] Its nine instances address the chant in two modes—и҃ а҃ (f. 57r) and и҃ в҃ (ff. 50r, 50v, 53v, 57r, 124v—125v, and 136v), and with the single exception of На твои излиꙗсѧ благодѣть for apostle Mark (April 25), all of these are with hymns assigned to November and March. Similarly, the larger groups of texts for important occasions are normally entered in ascending modal order, but there are enough exceptions to demonstrate that this was hardly a uniform procedure and that, at the very least, we are in the presence of a document of which the editing on this account cannot pretend to be complete.[20] In concluding, the scribe supplements his collection with an appendix, thereby taking one more look at the manuscript's sum total and making a final adjustment.[21]

Instructions on liturgical *ordo* are few, an indication that such guidance was sought elsewhere—in the Byzantine cleric's handbook called the *typikon.* It is there that the singer would find countless details concerning the daily Office and its various texts at the stationary psalms of Vespers, Matins, and other prescribed moments in the service. Beyond the dates and names of the different feasts, the rubrics in MS BAN 34.7.6 are only rarely of any consequence and when they are the information is very brief and often in the form of an afterthought entered by a later hand.[22] The short phrase на г҃и възвахъ simply indicates a usage with Psalm 140 (Κύριε ἐκέκραξα) at Vespers. Other abbreviations point to an analogous position in Matins and Lauds (e.g., заѵ҃). Related instructions might signal the repetition of a text (e.g., подв҃нц) or other technicalities of performance. At any given service, we should remember, the *Menaion* is only one of several hymn collections at the singer's disposal, its daily function being subject to change in proportion

[18] See also the formulaic inscription м҃ца то҃ ("in that month"), which dispenses with its daily application after Sept. 15. A related approach is seen in the irregular early Slavic nomenclature for only seven of the twelve months—стоуденыи (Dec., f. 59r), просиньць (Jan., f. 95), сѣчьнъ (Feb., f. 115r), сухыи (March, f. 123r), брѣзьнъ (April, f. 131v), травьнъ (May, f. 137r), and заревъ (Aug., f. 173v). In addition to Sreznevskii's alphabetical listing in *Материалы* . . . , see F. Miklosich, "Die Slavischen Monatsnamen," *Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophisch-Historische Classe,* 17 (Vienna, 1868), 1– 32. It is interesting to note that the fluctuating length of day and night in conjunction with this usage retains the proportions associated with a well-known practice of Byzantine origin. Cf. H. Delehaye, ed. *Synaxarium Ecclesiae Constantinopolitanae,* (Brussels, 1902; repr. Louvain, 1954), cols. 270, 364, 438, 498, 578, 646, and 860.

[19] Unlike Greek usage, the Slavic modal assignments (*martyria*) are numbered consecutively without indication of an authentic/plagal relationship. On the presence of и҃ in sources of the *sticherarion* and the connection to South Slavic tradition see N. Schidlovsky, "A Note on the Slavic Modal Signature," *Cm* 8–9 (1984–85), 175–81. Also see the discussion by A. Schenker, "Древнецерковнославянское *искрь* 'близко' и его производные," *ВЯ* (1981, no. 2), 110–14; and M. Muryanov, "О старославянском *искрь* и его производных," *ВЯ* (1981, no. 2), 115–23. MS BAN 34.7.6 is outstanding in its use of the и҃ abbreviation, which is quite rare in other early Slavic sources with musical notation for hymns of the *Menaion.*

[20] E.g., Oct. 1, 3, 6, and 23. On a few occasions the modal order seems to reflect internal grouping within a single sequence, sometimes connoting parallel celebrations on the same day (e.g., Sept. 1) or assignment to different portions of the Office.

[21] The last text is a fragment of the hymn for St. Theodosius (Jan. 11), and Seregina's observation that the appendix conforms to the sequence of the liturgical year gives reason to suspect that the missing portion of the manuscript comprised selections for the months of February through August; see Seregina, *Песнопения* . . . , 105.

[22] E.g. ff. 49v, 51v, 57r, 101v, 103r, 106r, 183r, 193v, 185r, 187v, 188r, and other locations.

to the emphasis that might be given to other material from the *Triodion, Pentekostarion, Octoechos,* and related liturgical cycles.

Nevertheless, careful attention is paid to another matter with a direct bearing on the singer's musical approach. In Byzantine-Greek sources, the *sticherarion* exhibits a relatively steady historical development, its usage being associated with a body of chants for special occasions. This seems to be the norm adopted by the majority of Greek manuscripts—if not entirely consistently in the earliest ones, then certainly so by the twelfth century and beyond. A fundamental consideration with respect to MS BAN 34.7.6, therefore, concerns its many texts designated as contrafacta. In glancing through the document we see that the term самогласенъ (i.e., "independent chant") is practically nonexistent, it being assumed for the bulk of the material whose melodies were performed perhaps only once or twice during the year. At the same time, its antithesis—подобенъ (i.e., "common," "borrowed," or "imitated" chant / abbrev. по͠)—is called upon in a significant number of cases. In such instances there immediately follows a brief incipit citing the appropriate model chant (*automelon*) and thus signaling a melody otherwise performed without notation and generally assumed to be resident in the singer's memory.[23]

At present it is difficult to assess the full scope of this phenomenon, which is not entirely unknown in Greek sources, but is nevertheless remarkable for its more prominent early Slavic presence. Where the Slavs appear to augment the number of notated contrafacta—and thus to override their exclusion from Greek manuscripts—an explanation might be offered in terms of a probable juncture at the linguistic interface of the Byzantine-Greek and early Slavic melodic usages.

The Greek-speaking authors of these texts premised their creative output on precise prosodic relationships involving virtual reduplication of the individual patterns of syllables and stresses in corresponding lines of the model and the contrafactum. Whether desired or not, translations of this hymnography into CS introduced a new variable. They altered this relationship, possibly resulting in an increased dependence on written forms for texts formerly part of an oral practice. But even so there are many remaining questions, because the particular selection of texts in MS BAN 34.7.6 would appear to have no rational basis unless it lies with other factors still in need of clarification. Three additional observations might be mentioned: (1) The feast of St. Ambrose on Dec. 7 (f. 64v) offers the first instance of a contrafactum within the confines of the present source and the number of contrafacta subsequently increases, especially during that month. Such texts could have been provided from the very start of the document because abundant examples are assigned in the *Menaion* throughout the year starting in September and many of these use the same *automela* appearing in later portions of the manuscript. (2) A good percentage of texts without notation—close to a hundred in this manuscript—are contrafacta, and although the music for many of them may have been designated for entry at a later time, some cases were clearly copied *without* an intent to accommodate the neumes.[24] (3) Contrafacta in this manuscript are quite capable of furnishing near copies of the notation also transmitted with their models and sometimes located just a few folios away.[25]

[23] The CS terminology for these two different types of hymn is of Byzantine origin—i.e., *idiomelon* (ἰδιόμελον ~ самогласенъ) and *prosomoion* (προσόμοιον ~ подобенъ). Within any given sequence of texts, the latter category is commonly listed first, thus reflecting a parent practice well known in sources of the *Menaion.*

[24] A handful of instances where the scribe abandons his neumation in midstream have already been identified by Metallov. See *Богослужебное пение . . .*, 216. In some cases this is obviously related to contextual occurrences within sets of contrafacta using the same melody. Abbreviated text apparently precluding the entry of notation is found on ff. 179r–179v and ff. 182r–182v.

[25] On the problem of *prosomoia* in the early Slavic usage and possible relationships to the late-eleventh-century model collection (*podobnik*) in Moscow, MS GTG K-5349 ("*Typografskii Ustav*") see N. Schidlovsky, "The Notated Lenten Prosomoia in the Byzantine and Slavic

More problematic still are the duplicate readings of the same text and music. On some occasions a more economical approach is adopted through references to hymns located elsewhere in the codex. This may involve saints with double calendar dates, or a usage of the same text for different saints affiliated by virtue of their *vitae* as martyrs, ascetics, confessors, and the like. It may be of significance in these cases that the singer is not always directed back to an earlier point. Instructions to perform Оугасиша огньноую силоу on Dec. 17 (f. 72v), for example, anticipate an entry found several days later for the Sunday of the Holy Fathers. At the same time, scattered throughout the manuscript are well over a dozen complete texts with twofold readings. In two instances, this involves the appendix, where for one reason or another the scribe has chosen to re-enter Дьньсь пьсньноѥ пророчьство for Theophany (Jan. 6) and Преподобьне отьче ꙗко градъ for St. Theodosius (Jan. 11)—hymns already found on folios 100v and 107v. But there are also readings at close proximity to each other and even within the confines of single feasts, e.g., Дьньсь древле мосеѡви and Дьньсь сумеѡнъ на роукоу for the Meeting between Christ and Symeon (Feb. 2) on folios 116v, 119r—119v, and others. And in one case, the service for St. Euphemia on July 11 copies a complete set of hymns already seen on Sept. 16.

Such instances would seem to offer especially revealing possibilities. Sometimes they even serve to reinforce our suspicion that MS BAN ultimately originates in several different *Vorlagen*—perhaps a separate one for each month of the year.[26] At last, midway through the manuscript there is the stamp of a redaction unmistakably attuned to local requirements. In accordance with the opening rubric, July 24 opens with a set of hymns for St. Christina (f. 163r). This, however, is quickly transformed into a service for the early Russian martyrs, Sts. Boris and Gleb (d. 1015). The result is an impressive collection of texts, known in other sources, yet pulled together here as a unit within the space of a single notated source.[27] Surely less dramatic at first glance—but also hardly insignificant in the same context—is the contrafactum Красотоу прѣсвѣтьлоу дѣтель for the repose of St. Cyril (A.D. 869), enlightener of the Southwestern Slavs (Feb. 14, f. 121r). In spite of its lack of notation, the entry is welcome testimony to the history of the early Slavic *sticherarion*, which otherwise betrays very few connections to any commemoration of the celebrated apostle and his brother, St. Methodius.[28]

Traditions" (Ph.D. diss., Princeton University, 1983), 135–46. See also L. F. Morokhova, "Подобники как музыкальный памятник древнерусского певческого искусства," in *Источниковедение литературы древней Руси*, D. S. Likhachev, M. D. Kagan, N. V. Ponyrko, et al., eds., (Leningrad, 1980), 181–90. A thought-provoking essay on related questions is offered by I. Shkolnik, "On the Problem of the Evolution of the Byzantine Stichera in the Second Half of the V–VII Centuries: From 'Echos-Melodies' to the Idiomela," in *Cantus Planus: Papers Read at the 6th Meeting, Eger, Hungary, 1993* (Budapest, 1995), 409–25.

[26] In one case, for the Nativity, a hymn's second reading is without neumes (ff. 90v and 95r), but differences in orthography show that the two texts are unlikely to have been copies of one another. At the same time, the neumation in multiple readings can be strikingly similar, showing only minor discrepencies that do not seem to represent separate musical versions.

[27] Metallov, *Богослужебное пение* . . . , 215.

[28] Karastoyanov, *Песнопения* . . . , 186–240. See also D. Obolensky, "The Heritage of Cyril and Methodius in Russia" *DOP* 19 (1965), 47–65, repr. idem, *Byzantium and the Slavs* (Crestwood, N.Y., 1994), 219–42; and A.-E. Tachiaos "The Cult of St. Methodius in the Byzantino-Slavic World," in *Christianity Among the Slavs: the Heritage of Saints Cyril and Methodius*, OCA 231 (Rome, 1988), 131–42. Added traces of Slavic origin might also be found in the manuscript's selection of texts for St. George. As noted by Seregina, in addition to the entries on April 23, two items are found in the appendix (f. 204r), and their placement in advance of the Nativity (Dec. 25) may signal connection to a festival for the saint on Nov. 26 as instituted in eleventh-century Kiev; Seregina, *Песнопения* . . . , 105. The hymns, however, are not in the service published by Jagić, who also proposes a Greek antecedent; see *Служебные* . . . , cxxxvi, 461–75, 603–604. Moreover, Seregina does not account for the Dedication of the Church in Lydda, a feast of St. George on Nov. 3. For a rare concordance to the hymn Ꙗко звѣзда на небеси и на земли see A. Dostál, H. Rothe, E. Trapp, eds., *Der altrussische Kondakar' auf der Grundlage des Blagověščenskij Nižegorodskij Kondakar', Faksimile*, BGLS, vol. 8.2 (Giessen, 1976), 260.

The Sticherarion in Early Medieval Russia

The answers to many questions about this usage will emerge from studies of the *sticherarion* in other CS copies transmitting a similar repertory. Starting with the twelfth century, such documents furnish our first glimpse into a practice that had by that time taken root in northern Russia. The development is traced to a dozen or so manuscripts subsequently spanning a period of nearly three hundred years.[29] Two of the earliest codices with fixed dates are GIM fond 80370 MS 589 (A.D. 1157?) and RNB fond 728 MS 384 (A.D. 1156—63). A conceivable terminus is offered by RNG fond 583 MS 45 (A.D. 1422) and RGB fond 304 MS 407 (A.D. 1437), just in advance of the rise of Moscovy and the musical reforms that flooded the Russian landscape after the final conquest of the Golden Horde in the late fifteenth century.[30] Admittedly, the materials are few in comparison with surviving Greek-language documents,[31] yet existing information already attests to their significance. The *Primary Chronicle*, a central epic from medieval Russia, gives a step-by-step account of events leading up to the destined alliance between Byzantium and the Slavs, especially once Kiev assumed Mediterranean ties to the key crossroads of Constantinople, Mt. Athos, Jerusalem, and other places.[32] Early Slavic liturgical handbooks with musical notation based on Greek usage could have achieved currency at any point in this process going back to the baptism of Rus' under Grand Prince Vladimir in A.D. 988 and, further still, to the Cyrillo-Methodian missions in the ninth century.[33]

As far as one can tell, the surviving landmarks indicate an unstable tradition. Alongside innately fluctuating contents, their external tailoring and other features reveal a wide margin of difference, suggesting that many options were available in the creation of each codex. Few, if any, of the manuscripts, for example, seem to match the special blend of size and sheer bulkiness of appearance found in MS BAN 34.7.6. By contrast, a manuscript such as RNB Q.п.I.15, another source with many distinct attributes, seems much less imposing. Its physical measurements are ap-

[29] In addition to a handful of minor fragments, *MCat* lists the following items: no. 54, RNB fond 728 MS 384 (12th c.) including photographic plates; no. 99, GIM fond 80370 MS 572 (12th c.); no. 100, GIM fond 80370 MS 589 (12th c.); no. 101, RNB MS Q.п.I.15 (12th c.); no. 103, RGADA fond 381 MS 145 (12th c.); no. 104, RGADA fond 381 MS 152 (12th c.); no. 131, GIM fond 80370 MS 279 (12th c.); and no. 219, RGB MS 74 (13th c.). Velimirovic also adds four later sources; see "The Present Status . . ." no. 41, RGB fond 113 MS 3 (14th c.); no. 43, RNB MS O.I.418 (14th c., paper); no. 46, RGB fond 256 MS 420 (14th–15th cc.); and no. 47, RGB fond 304 MS 439 (14th–15th cc., paper). Further manuscripts include RGB fond 304 MS 407 and RNB fond 583 MS 45 (see n. 30 below). The geographical convergence of surviving early Slavic scribal tradition is summarized in D. S. Likhachev, ed., *Книжные центры Древней Руси* (St. Petersburg, 1991); see the introduction by R. P. Dmitrieva, 3–16.

[30] See Metallov, *Русская симиография* . . . , plates lxxvi and lxxvii; and O. V. Tvorogov and V. M. Zagrebin, *Рукописные книги собрания М. П. Погодина* (Leningrad, 1988), 47–48.

[31] A cautious estimate indicates that as many as 650 Byzantine *sticheraria*, copied before A.D. 1500 are still extant. See Strunk, "The Chants of the Byzantine-Greek Liturgy," *EMBW*, 303.

[32] See D. S. Likhachev and B. A. Romanova, eds., *Повесть временных лет* (Moscow-Leningrad, 1950), I, 22ff., and II, 256–60; and S. Cross and O. Sherbowitz-Wetzor, transl. and eds., *The Russian Primary Chronicle, Laurentian Text* (Cambridge, Mass., 1953), 62–63. D. Tschizewskij, ed., *Die Nestor-Chronik*, SlavStu 6 (Wiesbaden, 1969) reprints the Russian edition of 1897; see p. 26.

[33] K. Levy, "The Slavic Reception of Byzantine Chant," in *Christianity and the Arts in Russia*, W. Brumfield and M. Velimirovic, eds. (Cambridge, England, 1991), 46–51; M. Velimirovic, *Byzantine Elements* . . . , 49; and R. Palikarova Verdeil, *La musique byzantine chez les Bulgares et les Russes (du IXe au XIVe siècle)*, MMB, Subsidia 3 (Copenhagen, 1953).

[34] This is the manuscript Metallov would date as the earliest—probably in the first half of the twelfth century—and with a regional content furthest away from the Novgorodian nexus, perhaps gravitating toward Kiev. Along these lines, he cites the usage of гласъ тѧжькъ for the Greek βαρύς in the case of Ἐνέκυψας εἰς τὰ βάθη/Принникл҄ъ юси въ глоубины (Nov. 6). An image of what appears to be a cantor's hand alongside the texts of St. Demetrius (Oct. 26) depicts the Byzantine *cheironomia*. See Metallov, *Богослужебное пение* . . . , 204–7, and plates xi and xii; and idem, *Русская симиография* . . . , plates vii and viii. A photograph of this drawing is subsequently reproduced in the book by N. Uspensky, *Древнерусское певческое искусство* (Moscow, 1971), plate xvi.

proximately 19.5 x 16.5 cm.[34] Even smaller copies include RGB fond 113 MS 3 (19 x 12.5) and RNB MS O.I.418 (18 x 12 cm), the latter one, in particular, being a real miniature—complex, fragile-looking, and with faded red and black/ brown ink sometimes barely visible to the naked eye. As already observed with regard to MS BAN 34.7.6, none of these manuscripts seems predisposed to surface embellishment, and occasional flourishes, here and there, provide only a modest distraction in the midst of more important material. At the same time, there is a notable variety of scribal hands. Within limits, the plates reproduced in Metallov's *Русская симиография* are a useful reference sufficiently reliable for an overall impression.[35]

An engaging view of this tradition has already been offered by specialists who have attempted to explain some of the evidence in light of more centrally situated practice. At least a partial assessment is made against the background of well-known developments in Greek sources indicating a decisive turning point "about 1050," when church musicians of the Middle Byzantine period adjusted their usage to conform with the so-called Standard Abridged *Sticherarion*.[36] Indeed, as scholarly research already shows, there are ample features in common that relate the Byzantine and early Slavic materials, and in the case of the *sticherarion*, we will be sure to find many more examples, if only because both traditions are rooted in a church calendar that was widespread throughout the Christian East by the turn of the first millennium.[37] Still, this will not conceal the existence of many distinctions related to the actual hymn repertory. On at least two points the entire group of early Slavic sources steers a course at a clear distance from what is generally expected in Byzantine usage. On the one hand, some hymns virtually standard in Greek manuscripts are absent, and seven occasions furnish no entries at all—Sept. 27/St. Callistratus, Oct 25/Holy Notaries, Oct. 26/the Earthquake, Nov. 28/St. Stephen the New, Jan. 19/St. Macarius of Egypt, Feb. 9/St. Nicephorus, and May 7/Apparition of the Cross. On the other hand, there is a superabundance of the "apocryphal" hymns that disappear from Byzantine use after about the mid-eleventh century.[38] Behavior of this kind is deemed to be of unusual interest and in close rapport with the oldest stratum of surviving Greek documentation, even as the Slavic scribes seem to bypass some of the very practical developments of the mature *sticherarion*, such as its unification into a single codex with selections covering not only the *Menaion* but all of the constituent cycles of the liturgical year, including the

[35] Op. cit. The publication contains a broad sampling of black and white lithography from the majority of Slavic sources through the fifteenth century and later, including principal manuscripts of the *hirmologion*, the *kondakarion*, and other types. The plates, however, are inconsistent in respect to the actual size of the documents and reflect random reduction or enlargement.

[36] O. Strunk, "The Notation of the Chartres Fragment," *EMBW*, 107; idem, *Specimina Notationum Antiquiorum*, MMB 7 (Copenhagen, 1966), pars suppl., ix–xiii, 1–16ff; idem, "The Chants of the Byzantine-Greek Liturgy," *EMBW*, 297–330. For a summary of the "standard abridged" contents see L. Perria and J. Raasted, eds., *Sticherarium Ambrosianum*, MMB 11 (Copenhagen, 1992), pars suppl., 8–9. The above works also summarize related developments in the Byzantine musical notation.

[37] See the discussions by R. Taft, "Mount Athos: A Late Chapter in the History of the Byzantine Rite" *DOP* 42 (1988), 179–94; M. Arranz, "Les grandes étapes de la liturgie byzantine: Palestine-Byzance-Russie," *Liturgie de l'église particulière et liturgie de l'église universelle*, BiblEphL 7 (Rome, 1976), 43–72; idem, *Le Typicon du Monastère du Saint-Sauveur à Messine*, OCA 185 (Rome, 1969), 12–185; J. Mateos, *Le Typicon de la Grande Église*, I, "Le Cycle des Douze Mois" OCA 165 (Rome, 1962). See also Delehaye, *Synaxarium* . . . ; similarly instructive is the lengthy Office rule from the Constantinopolitan monastery of the Theotokos τῆς Εὐεργέτιδος. See A. Dmitrievskii, *Описание литургических рукописей хранящихся в библиотеках православного востока*, I (Kiev, 1895), 256–499.

[38] O. Strunk, "The Notation . . . ," 98. Concerning the designation ἀπόκρυφον and related concepts see idem, *Specimina* . . . , 20; and C. Floros, *Universale Neumenkunde*, I (Kassel, 1970), 75ff. See also E. Follieri and O. Strunk, eds., *Triodium Athoum*, MMB 9 (Copenhagen, 1975), pars suppl., 28–34; G. Wolfram, ed., *Sticherarium Antiquum Vindobonense*, MMB 10 (Vienna, 1987), pars suppl., 151–54 ; and S. Kotzabassi, "Das Berliner Sticherarion, Der Codex Berol. graec. fol. 49," *Ποικίλα Βυζαντινά* 12, Varia 4 (Bonn, 1993), 11–174.

Triodion, Pentekostarion, and *Oktoechos.* Although familiar to us in the majority of Greek sources, the latter format is unknown in Palaeoslavonic usage.

The present manuscript came to my attention nearly a decade and a half ago in connection with a general survey of the materials in Russian archives. Early Slavic chant is still in many ways a wide-open field of research challenged by the existence of many documents awaiting investigation. In MS BAN 34.7.6, however, I had clearly found a landmark that would serve well-defined purposes. At the time, a specialized focus on the Byzantine-Greek *sticherarion* was already solidly in place. Leading publications, starting with the MMB's own inaugural volume produced by Høeg, Tillyard, and Wellesz in 1935 (MS Vienna theol. gr. 181), had broken significant ground, launching the study of Byzantine music through many of the sources chosen to represent this collection. Among the main achievements were those of Oliver Strunk in his *Essays on Music in the Byzantine World,* as edited by Kenneth Levy (New York, 1977), and also in *Specimina Notationum Antiquiorum* and *Triodium Athoum,* the latter comprising an edition of MS 1488 from Vatopedi on Mt. Athos.[39] Meanwhile, despite appreciable progress in some areas, the study of early Slavic chant lagged far behind, suggesting the need for new information, all of it in the libraries of Moscow and what was formerly Leningrad. From the start, therefore, my project was based on a self-evident rationale that, in the case of the *sticherarion,* extended especially to the *Menaion*—or the hymns that would complete the picture already partially unveiled in Roman Jakobson's edition of the Chilandari fragment, MS 307.[40] A proposal to issue MS BAN 34.7.6 was submitted to the MMB in 1996 and approved later that year at a meeting of the editorial board during the Twenty-Ninth International Congress of Byzantine Studies in Copenhagen. With its attractive-looking contents, the manuscript was unquestionably an ideal candidate, readily legible with few exceptions, and quite suited for high-quality photographic reproduction.

As a permanent reference tool on the scholar's bookshelf, the present volume will furnish ample occasions for close evaluation of a large and varied hymn repertory, a good part of which will be compared to Byzantine counterparts. MS BAN 34.7.6 is not unique in this regard, and alternatives could have been found in some of the other landmarks that come close to, or even exceed, its number of hymns, such as the three exemplars from Moscow— RGB fond 113 MS 3, RGB fond 256 MS 420, and RGB fond 304 MS 439. However, all of these options were at a notable disadvantage in some other respect, including an occasional state of disrepair, extensive illegible or missing folios, and a late date in the fourteenth or fifteenth century.[41] Our manuscript will be found to be instructive in numerous respects. A preliminary study of the apocrypha, for example, already shows the beginnings of a meaningful alignment, focusing attention on several points of possible interest to future research. First, the agreement with Greek sources varies to a great degree. Some parallels will be found with MSS Mt. Sinai 1214, 1217, and 1218, Vienna MS 136, Berlin MS 49, and St. Petersburg MS 789; much more solid links are traced to Mt. Athos MS Lavra γ. 74, Mt. Sinai MS 1219, Jerusalem MS Saba 361, Ochrid MS 53, Paris MS 265, and Jerusalem MS Photiou 30. Second, the most consistent points of contact take place on Nov. 4 (St. Ioannicius), Nov. 11 (St. Theodore Studite), April 30 (Apostle James Zebedes), May 1

[39] See the MMB series list at the end of this volume.

[40] R. Jakobson, ed., *Fragmenta Chiliandarica Palaeoslavica,* MMB 5a (Copenhagen, 1957). The *sticherarion* in this edition is incomplete and transmits only a portion of the contents for Great Lent, Holy Week, Eastertide, and Pentecost. See my article "A New Folio for MS Chilandari 307 and Some Observations on the Contents of the Slavic Lenten Sticherarion and Pentekostarion" in the collection of essays for Kenneth Levy edited by Peter Jeffery, *The Study of Medieval Chant: Paths and Bridges, East and West* (Rochester, N.Y. and Woodbridge, England, forthcoming).

[41] See n. 29 above

(Prophet Jeremiah), Aug. 9 (Apostle Matthias), and Aug. 18 (Sts. Florus and Laurus), and *prosomoia* are only a rare occurrence within a set of connections incorporating mostly chants of the idiomelic type.[42] Finally, an unusually strong connection to Mt. Sinai MS 1216 quite possibly opens a window on the question of geographical pertinence. As we know, the latter is a document cited not only for its unique scribal illumination but also for its lingering Constantinopolitan association.[43]

Some literature has already hinted at the complex nature of such evidence demonstrating that the majority of extant early Slavic sources are linked to a particular threshold in Russian history. Thus, MS BAN 34.7.6 is at pains to accommodate the veneration of Sts. Boris and Gleb (163r—168v). But as a document of the early Slavic North it serves also to remind us that the religious services on this occasion were instituted in Kiev, probably during the rule of Grand Prince Iaroslav the Wise (A.D. 1036—54), an illustrious patron of the sacred arts and letters and a known advocate of the new martyrs' cult.[44] The path of literate transmission in medieval Russia would have also passed checkpoints on other counts. In an essay published more than three decades ago, Strunk first detected elements of an imaginable musical reform. He states that sometime in the first half of the eleventh century the early Slavic notation "was modified in certain respects" and these modifications "were again of Byzantine origin."[45] As affirmed by Momina, similar residuals from approximately the same period or slightly later indicate a seminal correction of liturgical books (*правка книг*) involving new archetypes with musical notation.[46]

In view of this, future studies may take up again the idea of a comprehensive concordance to the early Slavic *sticherarion*, furnishing a bird's-eye view of its contents across the complete span of existing materials.[47] This kind of project would doubtless serve key purposes. The hymn repertory in these sources offers important historical clues to a tradition with unquestionable links to a distant past. As mentioned, the extant manuscripts exhibit a great diversity. Yet there is also a unity signaled by a relatively narrow set of selections—approximately four hundred items—embedded within these sources, regardless of their

[42] Many valuable details concerning the early Slavic apocryphal *sticherarion* have been noted by D. Stefanovic, "The Tradition . . . ," II, 1–65.

[43] See L. Perria and J. Raasted, *Sticherarium* . . . , pars suppl., 8n. 35. The reasoning behind this suggestion is extended elsewhere in Raasted's unpublished notes kindly forwarded to me by Christian Troelsgård. For a review of Mt. Sinai MS 1216 in light of art history see K. Weitzmann, *Byzantine Book Illumination and Ivories* (London, 1980), 102; idem, *Illustrated Manuscripts at St. Catherine's Monastery on Mt. Sinai* (Collegeville, Minnesota., 1973), 25; and P. Milović, *Менолог* (Belgrade, 1973), 111 and 204ff. See also O. Strunk, "St. Gregory Nazianzus and the Proper Hymns for Easter," *EMBW*, 55–67 (plate 2a); and A. W. Carr, *Byzantine Illumination 1150–1250: The Study of a Provincial Tradition* (Chicago, 1987), 77n. 68. See also note 48 below.

[44] The study of medieval Russian hymnography offers useful insights into the development of early Slavic chant. For more details see Seregina, *Песнопения* . . . , 11–31, 55–153ff. A masterful introduction to the subject with musical analyses is offered in the report by M. Velimirovic, "The Influence of the Byzantine Chant on the Music of the Slavic Countries," in *Proceedings of the 13th International Congress of Byzantine Studies, Oxford, 5–10 September 1966*, J. M. Hussey, D. Obolensky, and S. Runciman, eds. (London, New York, Oxford, 1967), 119–147. For related background see J. Meyendorff, *Byzantium and the Rise of Russia*, (Crestwood, N.Y., 1989), 17–18, esp. nn. 22 and 23; A. Poppe, "La naissance du culte de Boris et Gleb," *Cahiers de Civilisation Médiévale, X–XII siècles*, 24 (1981), 29–53; and idem, *The Rise of Christian Russia* (London, 1982), reprint nos. 5, 6, and others.

[45] Strunk, "Two Chilandari Choir Books," *EMBW*, 222.

[46] M. A. Momina, "Проблема правки славянских богослужебных гимнографических книг на Руси в 11 в.," *ТОДРЛ* 45 (St. Petersburg, 1992), 200–19. The latent problem of a textual amalgam in the early Slavic sources also appears to have been noticed by Strunk. See "Two Chilandari . . . ," 222. A related allusion may be found in the summary remarks in Strunk's *Specimina* . . . , 27. All the same, much more needs to transpire for a complete picture to take shape. The philologist's contention relies not only on comparison to Greek sources, but also on the existence of contrasting textual recensions in South Slavic sources without notation.

[47] See Jakobson, *Fragmenta* . . . , where a broad plan of action along these lines is mentioned in the editorial note by Carsten Høeg.

size, date, or any other possible distinctions.[48] A reliable summary of this information will represent a major step forward in our research. We will discover a group of documents well within the orbit of a distinct practice that comes with its own stamp of approval in at least one known source. In MS GIM 589, which is among the least effusive of all the CS copies, the *sticherarion* is transmitted in conjunction with the scribe's opening reference—по оустАвоу стб҃ ѳеодо҃ стоудинска҃ / "in accordance with the *ordo* (*typikon*) of St. Theodore Studite."[49]

The Notation

Finally, in fulfillment of its primary purpose, the present edition will provide the stimulus for a new discussion of the early Slavic notation, a subject that will take us well beyond the limits of the current state of historical knowledge. The photographs in this volume reveal a scribal usage much like the one already published in the Chilandari fragments. A vital projection of the liturgical *melos* is comprised of neumes, many of them representative not only of the *sticherarion* but also the *hirmologion*.[50] Starting with Velimirovic's pathbreaking monograph *Byzantine Elements in Early Slavic Chant*, musicologists have learned to pay close attention to this information, which yields powerful evidence in favor of a relationship to an original Byzantine-Greek practice.[51] In making available a large body of stylistically kindred examples, *Sticherarium Palaeoslavicum Petropolitanum* will contribute a wealth of data that will be of increasing interest to scholars in the future. Studies have already shown that due to a close intermingling with the verbal dimension of the hymn prosody the body of syllabic/neumatic melodies is the key to our research. At bottom, it comprises the most direct historical proof of early Slavic involvement with Byzantine liturgical melody, something that can be demonstrated in remarkable detail in many manifestations across linguistic boundaries. The operative premises of early Slavic chant are vastly more difficult to grasp, for example, in the *kondakarion*, comprising a rather different collection well known for its mazelike notation of a florid—or melismatic—repertory.

Syllable by syllable, the musical fabric is unraveled in terms of a sequence of neumes in direct proportion to the underlying hymn text. On the average, the approach is relatively

[48] Interestingly enough, the early Slavic *sticherarion* seems to rely on a group of texts that, as a whole, reflects no direct correlation to anything that may be construed as a mainstream usage surviving in Byzantine sources. A regular part of its core collection, therefore, will be selections such as Ѡ прѣславьное чюдо источьникъ жизни въ гробѣ (MS BAN 34.7.6, f. 183r). In Greek tradition, this hymn, in the first mode for the Dormition (Ὢ τοῦ παραδόξου θαύματος! ἡ πηγὴ τῆς ζωῆς / Aug. 15), is found only in the two Chartres sources, Mt. Athos MS Lavra γ. 74 and Mt. Sinai MS 1219. As noted by Strunk, it comprises a model chant that is generally absent in the Greek *sticherarion*, "not as a thing no longer in use, but as a thing too familiar to require further copying." See "The Notation . . . ," 99ff. An identical situation arises in connection with the Translation of the "Holy Mandylion" on August 16—a religious celebration known in Byzantium's capital as far back as A.D. 944. Virtually the entire group of early Slavic sources transmits selections for this occasion of which Byzantine counterparts are known only in such exceptional documents as Mt. Sinai MS 1216 and a few others. On the relationship of this feast to the dating and chronology of Byzantine sources see O. Strunk, "The Notation . . . ," 105; and idem, *Specimina* . . . , 9–11.

[49] This detail has already been observed by Metallov, *Богослужебное пение* . . . , 202; among other publications see A. V. Gorskii and K. I. Nevostruyev, *Описание славянских рукописей Московской Синодальной Библиотеки*, III, part 2 (Moscow, 1917), 314, no. 517. On the Studite *typikon* first introduced to the Kievan Monastery of the Caves from Constantinople in A.D. 1051 see Taft, "Mt. Athos . . . ," 184; and A. Pentkovsky, *Древнерусская версия типикона Патриарха Алексея Студита ГИМ, Син. 330 (Из истории литургической традиции Русской Церкви в 11–14 вв.)/Excerpta ex Dissertatione ad Doctoratum* (Rome, 1996).

[50] Op. cit., Jakobson, *Fragmenta* . . .

[51] Op. cit. As noted by Velimirovic, irrefutable parallels between the Greek and Slavic chant were first demonstrated by Anton Preobrazhenskii (1870–1929); see Velimirovic, *Byzantine Elements* . . . , 29. For further details on the Russian polemic see my article "Sources . . . ," 96.

straightforward. The notation suggests a regular, somewhat stylized, rhythmically pulsating melodic flow with only occasional leeway for improvised elaboration or heady vocal display. Scattered throughout the manuscript are the visually repetitive interludes of the *stopitsa*, which are at best ambiguous in their diastematic significance. Research has demonstrated that together with the *teleia*, the small crosslike punctuation at the end of each hymn, this modest-looking musical sign probably represents an archaic vestige. The experienced eye will immediately associate its application with the Byzantine *ison* at an incipient stage in the so-called Coislin neumes, even if some facets of its behavior are clearly unstable and betray irregular, syncretic influences.[52] On the whole, the musical provisions in MS BAN 34.7.6 reflect another dimension of the early Slavic tradition all too clearly removed from prominent developments in Greek sources of the same period. The scribe is apparently free to transmit elements of an outmoded notation, thereby helping to perpetuate a practice that survives in the CS chant books as late as the fifteenth century.

A rough tally shows that MS BAN 34.7.6 supplies the notation for nearly six hundred individual selections, each one a crowning achievement of the scribe's extended matrix aimed at assisting the singer with his musical performance. One can expect that we will eventually find ourselves in a better position to transcribe this music, or at least to discover more of the meaning behind each of its finely wrought graphic/gestural components. In addition to further efforts with counterpart transcription using Byzantine sources, this will likely entail retrospective methodologies applying readings of later CS manuscripts with heightened neumes from after the fifteenth century to these earlier ones. In the process, MS BAN 34.7.6 will offer a useful laboratory of references, drawing our attention to a much broader base of data than has been available for such purposes in the past. Of course, one of the main concerns will be a comprehensive catalogue of the early Slavic neumes.[53] The present source, it turns out, will considerably expand our awareness of the available neumatic palette. In rediscovering the radical dots, hooks, and strokes, there will be found countless other configurations altogether absent from the Chilandari fragments, two sources that now ought to be reviewed from the standpoint of their musical expressivity and resourcefulness.[54] Of critical importance will be a more thorough grasp of the formulaic and syntactic procedures at the heart of the chant's vocabulary. Suitable classification of this material will increasingly provide a means of promoting *translingual commonality* as the basic premise of Eastern chant and its historical tradition brilliantly documented as far back as this early period of Byzantino-Slavic musical contacts.[55]

[52] Strunk discerns a mid-tenth-century origin for the early Slavic *teleia*. See "Two Chilandari . . . ," *EMBW*, 223; and idem, *Specimina* . . . , 13.

[53] The problem of a catalogue of the early Slavic notation was introduced by S. V. Smolenskii (1848–1909), who published a list of 102 neumes from GIM fond 80370 MS 28 of the Voskresensky Monastery Collection. See S. Smolenskii, *Краткое описание древняго (12–13 века) знаменнаго ирмолога* (Kazan, 1887), 15–16. Subsequent information was provided by E. Koschmieder, *Die ältesten Novgoroder Hirmologien-Fragmente*, II (Munich, 1955), 66–69; C. Hannick, "Aux origines de la version slave de l'hirmologion," *Fundamental Problems of Early Slavic Music and Poetry*, MMB, Subsidia 6 (Copenhagen, 1978), 5–120; and idem, "Развитие знаменной нотации в русском ирмологии до 17-го века," in *Музыкальная культура средневековья—проблемы древнерусской и армянской музыкальной письменности и культуры*, T. F. Vladyshevskaia, ed. (Moscow, 1990), 141–49.

[54] The results of my initial effort to extend the problem beyond the boundaries of the *hirmologion* were delivered at the symposium on Palaeobyzantine notations held at the castle in Hernen, Netherlands (October 11–13, 1996). See N. Schidlovsky, "Medieval Russian Neumation: A Preliminary Study in the *Deuteros* (ἦχος / гласъ в҃)", *Palaeobyzantine Notations II*, ed. Christian Troelsgård in collaboration with Gerda Wolfram (Hernen, 1999), 71-79.

[55] See the remarks by O. Strunk in the preface to *EMBW*, xx; idem, "Melody Construction in Byzantine Chant," *EMBW*, 198; and idem, "Byzantine Music in the Light of Recent Research and Publication," *EMBW*, 254.

Within the confines of an integral document, all of this will almost certainly contribute to an assessment of the *sticherarion* as a collection with challenging stylistic parameters. The inclusion of *prosomoia* is one phenomenon in need of further study along these lines. The relationship of these chants to the *idiomela* is a question that is conceivably wide open to interpretation. But, as we now see, there is also evidence of the scribe's inclination toward other material residing more on the outer fringes of syllabic/neumatic complexity. An overt symptom of this is the great number of neumatic clusters that enter the individual profiles of the eight church modes. Other indications may be sought in the multiple readings of the same hymns that may vacillate between more or less complex musical variants. As surely as anything can, these instances show the scribe's effort to grapple with, to make precise, and, ultimately, to fix in notation a modicum of melodic substance that was otherwise prone to ambiguity in live interpretation. Within this context, the ubiquitous *thematismos* represents a stenographic equivalent for special chant modules whose performance was probably left to the discretion of singers as part of their memory-retained, aurally transmitted—but optional—musical thesaurus.[56] In conclusion we might also take note of the scribe's unusual manœuvre in Плотьскоую богатѧща свѧтаꙗ for Sts. Boris and Gleb (July 24/ ff. 167r—168r). This hymn has already been singled out for its momentary borrowing from *kontakarion* notation.[57]

[56] Cf. J. Raasted, "Theta Notation and Some Related Notational Types," in *Palaeobyzantine Notations: A Reconsideration of the Source Material,* J. Raasted and C. Troelsgård, eds., (Hernen, 1995), 57–62.

[57] This detail, which is briefly mentioned by Vostokov, Sreznevskii, and others, is examined at greater length by Metallov, *Богослужебное пение . . .* , 230–31.

EDITOR'S NOTES

The Analytical Table comprises a consecutive listing of the manuscript's contents with all the rubrics in the main scribe's hand.

Hymn incipits in CS are preceded by the modal signature unless this information is missing or unclear, in which case the reader will find [гл҃ -] or [гл҃ ?]. Annotations by a secondary hand are given in the footnotes. Parentheses ( ) indicate abbreviated material. Brackets [ ] with enclosed text indicate the probable reading of difficult or obscure passages. An asterisk in parentheses (*) signals a text with partial or absent notation. The presence of contrafacta is noted only to the extent that the rubrics acknowledge a musical relationship with the standard abbreviation по҃ (i.e., подобенъ).

Identification of counterpart Byzantine hymns was accomplished with the help of original manuscripts, printed church service books, and other publications cited in Follieri's *Initia.* A complete list is found on page 59, excluding incipits for the *automela* that are not part of the manuscript's contents. Unless otherwise indicated, the complete texts can be found either in the six-volume *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ* (Rome, 1888–1901) or in prior sources of the MMB's *série principale.* Entries that have not been found in their Greek originals are listed on page 86.

ANALYTICAL TABLE

September

Church New Year (Indiction), St. Symeon Stylite, the Forty Women Martyrs

1r 1 Стихѣрарь. Г(о)с(под)и бл(аго)с(ло)ви о(ть)че. Сти(хи)рарь починаюмъ съ б(о)г(о)мъ. М(ѣ)с(ѧ)ца септѧ(брѧ) въ а҃ д(ь)нь стих(иры) новоуоумоу лѣт(оу) и с(вѧ)т(а)го с(у)ме(ѡна) • [гл҃ ?] • Наста въходъ лѣтоу (~ Ἐπέστη ἡ εἴσοδος τοῦ ἐνιαυτοῦ)

1v гл҃ а҃ • Христе боже нашь иже премоудростию (~ Χριστὲ ὁ θεὸς ἡμῶν ὁ ἐν σοφίᾳ) гл҃ а҃ • На тѧ оупъвающе възлагаюмъ гл҃ в҃ • Дивьнъ юси боже и дивьна дѣла твоѩ и поутию твои (~ Θαυμαστὸς εἶ, ὁ θεός, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ αἱ ὁδοί σου)

2r гл҃ г҃ • Превѣчьною слово отьче въ образѣ (~ Προαιώνιε λόγε τοῦ πατρός, ὁ ἐν μορφῇ) • гл҃ д҃ • Цѣсарьствию твою христе боже цѣсарьствию вьсѣхъ вѣкъ и владычьствию твою въ вьсѧкомь родѣ и родѣ вьсѧ бо (~ Ἡ βασιλεία σου, χριστὲ ... γενεᾷ· πάντα γάρ)

2v гл҃ и҃ • Иже неизреченьною моудростию съставивыи (~ Ὁ ἀρρήτῳ σοφίᾳ συστησάμενος) • гл҃ в҃ • Памѧть твоѩ въ вѣкы (~ Τὸ μνημόσυνόν σου εἰς τὸν αἰῶνα) гл҃ в҃ • Мощии твоихъ рака преҳвальне отьче (~ Ἡ τῶν λειψάνων σου θήκη, πανεύφημε πάτερ)

3r гл҃ в҃ • Отъ корене благааго благыи (~ Ἐκ ῥίζης ἀγαθῆς ἀγαθός) • гл҃ в҃ • Егда страстию твоюю господи (~ Ὅτε τῷ πάθει σου, κύριε) [1]

3v [2] гл҃ е҃ • Преподобьне отьче доброу обрѣте лѣствицю (~ Ὅσιε πάτερ, καλὴν ἐφεῦρες κλίμακα) • гл҃ е҃ • Преподобьне отьче аще бы стълпоу вѣщати (~ Ὅσιε πάτερ, εἰ ἦν τὸν στύλον φθέγξασθαι)

4r гл҃ е҃ • Преподобьне отьче силою доуха (~ Ὅσιε πάτερ, δυνάμει θείου πνεύματος) • гл҃ ѕ҃ • Божьствьнаѩ благодѣть повелѣнаѩ юсть (~ Θεία χάρις ἀπηώρητο)

St. Mamas

2 М(ѣ)с(ѧ)ца т(о)го въ в҃ • с(вѧ)таг(о) м(оу)ч(е)н(н)ка мамонта • гл҃ в҃ • Новыи садъ ѩко маслъчьныи (~ Νέον φυτόν, καθάπερ ἐλαίας)

4v гл҃ д҃ • Приидѣте съгласьно вѣрьнии памѧть (~ Δεῦτε συμφώνως, οἱ πιστοί, μνήμην)

St. Anthimus

3 М(ѣ)с(ѧ)ца т(о)го въ г҃ с(вѧ)щ(е)ном(оу)ч(е)н(н)ка анѳима гл҃ д • Никомидьскааго великаго града (~ Τῇ νικομηδέων μεγαλοπόλει)

5r гл҃ ѕ҃ • Свѧщеникъ законьнъ даже и до коньца (~ Ἱερεὺς ἐννομώτατος μέχρι τέλους)

St. Babylas

5v 4 М(ѣ)с(ѧ)ца т(о)го въ д҃ • с(вѧ)т(а)го вавуллы гл҃ ѕ҃ • Соудищоу моучительскоу прѣстоѩ (~ Βήματι τυράννου παρεστηκώς)

Prophet Zacharias

5 М(ѣ)с(ѧ)ца т(о)го въ е҃ • с(вѧ)т(а)го пр(о)р(о)ка захариѩ • гл҃ в҃ • Жьртвы приносѧ по законоу

6r гл҃ и҃ • Свѧтительства законьна облаченъ (~ Ἱερωσύνης νομικῆς ἐνδεδυμένος)

Archangel Michael [3]

6 М(ѣ)с(ѧ)ца т(о)го въ ѕ҃ • архистратига михаила • ст(и)хи(ры) ноѩбрѧ въ и҃ д(ь)нь

[1] For the Forty Women Martyrs

[2] Marginal hand: на г(осподи)и възвахъ, i.e., with psalm 140 at Vespers

[3] Cf. f. 45v.

Forefeast of the Nativity of the Theotokos

7 М(ѣ)с(ѧ)ца т(о)го въ ꙁ҃ • прѣдъпраздьньство рожьства с(вѧ)тыѧ б(огороди)ца • стих(иры) гл҃ д҃ • Вьсечьстьноѥ твоѥ рожьство прѣсвѧтаѧ (~ Τὴν πάνσεπτόν σου γέννησιν, παναγία)[4]

6v гл҃ д҃ • Ангеловомь прорицанниѥмь (~ Δι᾽ ἀγγέλου προρρήσεως)

Nativity of the Theotokos

8 М(ѣ)с(ѧ)ца т(о)го въ и҃ • рожьство с(вѧ)тыѧ б(огороди)цы [на] г(оспод)и възвахъ • стих(иры) • гл҃ ѕ҃ • поють по дъвоици • Дьньсь иже на разоумьныихъ пре[столѣхъ] (~ Σήμερον ὁ τοῖς νοεροῖς θρόνοις)

7r гл҃ ѕ҃ • Сии дьнь господьнь (~ Αὕτη ἡ ἡμέρα κυρίου) • гл҃ ѕ҃ • Аще божьѥмь велѣниѥмь (~ Εἰ καὶ θείῳ βουλήματι)

7v гл҃ ѕ҃ • Дьньсь неплодьнаѧ врата (~ Σήμερον στειρωτικαὶ πύλαι) гл҃ ѕ҃ • Дьньсь прекрасьныѧ радости начало дьньсь (~ Σήμερον τῆς παγκοσμίου χαρᾶς τὰ προοίμια· σήμερον)

8r гл҃ ѕ҃ • Дьньсь неплоды анна ражаѥть (~ Σήμερον ἡ στεῖρα ἄννα τίκτει) гл҃ а҃ • Начало нашемоу съпасению людиѥ дьньсь бысть (~ Ἡ ἀπαρχὴ τῆς ἡμῶν σωτηρίας, λαοί, σήμερον γέγονεν)

8v гл҃ в҃ • Приидѣте любодѣ[вс]твьнии вьси и чист[о]тѣ рач[и]теле пр[идѣте] (~ Δεῦτε, φιλοπάρθενοι πάντες καὶ τῆς ἁγνείας ἐρασταί· δεῦτε) • [гл҃ ?] • [Что шоумъ] праздьноующиихъ (~ Τίς ὁ ἦχος τῶν ἑορταζόντων)

9r гл҃ в҃ • Прѣдъповелѣнаѧ вьсѣхъ цесарица (~ Ἡ προορισθεῖσα παντάνασσα) гл҃ д҃ (?) • Вьсем[и]рьнаѧ радость (~ Ἡ παγκόσμιος χαρά)

9v гл҃ д҃ • Неплоды бещадьнаѧ анна дьньсь роукама (~ Στεῖρα ἄγονος ἡ ἄννα σήμερον χεῖρας)

10r гл҃ и҃ • Въ нарочитыи дьнь праздьньства нашего въстроубимъ (~ Ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ἡμῶν σαλπίσωμεν) • гл҃ и҃ • П[риидѣте] вьси вѣрьнии къ дѣвици (~ Δεῦτε, ἅπαντες πιστοί, πρὸς τὴν παρθένον)

10v [гл҃ -] • (*) Да радоуѥтьсѧ тварь вьсѧ въ рожьство пренепорочьныѧ

11r гл҃ а҃ • (*) Приидѣте таино вьсь новыи издраиль да видимъ

Sts. Joachim and Anna

11v 9 М(ѣ)с(ѧ)ца т(о)го въ ѳ҃ • съборъ правьдьникома акима и аннѣ • гл҃ е҃ Ѡ блаженаѧ вьрста вы бо вьсѣхъ (~ Ὦ μακαρία δυάς, ὑμεῖς πάντων)

Sts. Menodora, Metrodora, and Nymphodora

12r 10 М(ѣ)с(ѧ)ца т(о)го въ і҃ • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)ць минодоры митродоры ниѳодоры

St. Theodora

11 М(ѣ)с(ѧ)ца т(о)го въ ға҃ • с(вѧ)тыѧ ѳеѡдоры

Dedication of the Church, St. Autonomus

12 М(ѣ)с(ѧ)ца т(о)го въ ві҃ • ѡбновлениѥ ц(ь)ркви и с(вѧ)т(а)го аутонома [гл҃ ?] • Обновлениѧ да почьстѧтьсѧ ветъхыи законъ (~ Ἐγκαίνια τιμᾶσθαι παλαιὸς νόμος)

St. Cornelius

13 М(ѣ)с(ѧ)ца т(о)го въ гі҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка корнилиѧ

Exaltation of the Cross

12v 14 М(ѣ)с(ѧ)ца т(о)го въ ді҃ • въздвижениѥ ч(ь)стьнаго крьста • гл҃ в҃ • Ты ми покровъ крѣпъкъ ѥси (~ Σύ μου σκέπη κραταιά) гл҃ в҃ • Приидѣте вьси ꙗзыци (~ Δεῦτε ἅπαντα τὰ ἔθνη)

13r гл҃ г҃ • Христе боже нашь иже вольноѥ (~ Χριστὲ ὁ θεὸς ἡμῶν, ὁ τὴν ἑκούσιον) гл҃ д҃ • Чьстьнааго крьста христе (~ Τοῦ τιμίου σταυροῦ, χριστέ)

[4] Cf. f. 186v.

13v гл҃ д҃ • Съвъкоупимъ дьньсь пѣсньноѥ
(~ Κροτήσωμεν σήμερον ᾀσματικήν)
14r гл҃ ѕ҃ • Четвероконьчьны миръ
(~ Ὁ τετραπέρατος κόσμος)
14v гл҃ ѕ҃ • Дьньсь дрѣво ꙗвисѧ (~ Σήμερον ξύλον ἐφανερώθη) • гл҃ ѕ҃ • Хрьсте христовъ хрьстиꙗномъ (~ Σταυρὲ τοῦ χριστοῦ, χριστιανῶν) • гл҃ ѕ҃ • Не боуди ми похвалитисѧ тъкъмо ѿ тебѣ крьсте (~ Μὴ γένοιτό μοι καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ / *Initia*, ii, 416) • гл҃ и҃ • Гласъ пророка твоѥго моусеа (~ Ἡ φωνὴ τοῦ προφήτου σου μωϋσέως)
15r гл҃ и҃ • Ѥгоже дрѣвле моиси прообразь собою амалика (~ Ὅνπερ πάλαι μωϋσῆς προτυπώσας ἐν ἑαυτῷ τὸν ἀμαλήκ)

(lacuna)

15v гл҃ е҃ • (*) Приидѣте людиѥ преславьноѥ чюдо (~ Δεῦτε, λαοί, τὸ παράδοξον θαῦμα)
гл҃ е҃ • (*) Гласъ пророкъ твоихъ исаиа и давыда (~ Ἡ φωνὴ τῶν προφητῶν σου ἠσαΐου καὶ δαυΐδ)
16r [гл҃ -] • (*) Дьньсь садъ животьныи
(~ Σήμερον τὸ φυτὸν τῆς ζωῆς)

St. Nicetas

16v 15 М(ѣ)с(ѧ)ца т(о)го въ еі҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка никиты • [гл҃ -] • Свѣтило моученикомъ (~ Φωστῆρα τῶν μαρτύρων)
гл҃ и҃ • Побѣдѣ тьзоименьникъ (~ Τῆς νίκης ἐπώνυμος)

St. Euphemia[5]

17r 16 Въ ѕі҃ • [свѧ]тыꙗ м(оу)ч(е)н(и)ца ѥуфимиѣ
гл҃ г҃ • Страстотьрпьчьскоѥ тържьство вѣрьнии (~ Ἀθλητικὴν πανήγυριν, πιστοί)
[гл҃ -] • Истиньноую чѧшоу отъ своихъ кръвии страдальчьскыихъ (~ Ἀληθείας κρατῆρα ἐξ οἰκείων αἱμάτων ἀθλητικῶν)
17v гл҃ г҃ • Иже кръвию христовою (~ Οἱ τῷ αἵματι χριστοῦ)
18r стих(иры) • гл҃ ѕ҃ • Одесноую съпаса прѣдъста
(~ Ἐκ δεξιῶν τοῦ σωτῆρος παρέστη)

[5] See also ff. 156v–158r.

гл҃ ѕ҃ • Процвьтъшиꙗ добродѣтельми
(~ Ἡ διηνθισμένη ταῖς ἀρεταῖς)
18v гл҃ и҃ • Вьсѧкъ ꙗзыкъ да подвижитьсѧ къ благохвалению (~ Πᾶσα γλῶσσα κινείσθω πρὸς εὐφημίαν)

St. Sophia and the Three Daughters

17 Въ зі҃ • страс(ть)[6] с(вѧ)т(ы)хъ • г҃ д(ѣ)въ вѣры надежа любъве и м(а)т(е)ри ихъ софиꙗ

St. Symeon

19r 18 Въ иі҃ • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ сумеона ѥп(и)с(ко)па

Sts. Sabbatius, Trophimus, and Dorymedon

19 Въ ѳі҃ • с(вѧ)т(ы)хъ м(оу)ч(ени)къ саватиꙗ трофима и дороудомента

Sts. Eustathius, Theopiste, and the Children Agapius and Theopistus

20 Въ к҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка ѥустафиꙗ стратилата и феописты жены ѥго и чадоу ѥю феописта и агапиꙗ • стих(иры) • гл҃ д҃ • Къто не блажить твоѥго вьсечьстьнааго нрава
(~ Τίς μὴ μακαρίσει σου τὸν πανόλβιον τρόπον) • гл҃ ѕ҃ • Твьрдыи доушею како тѧ
(~ Ἀδαμάντινε τὴν ψυχήν, πῶς σε)
19v гл҃ и҃ • Воиньство старѣишьньства дольнѧаго
(~ Τὴν στρατοπεδαρχίαν τῆς κάτω)
20r [гл҃ -] • Въторыи иѡвъ ѥустафии
(~ Ὁ δεύτερος ἰὼβ εὐστάθιος)

St. Theodore

21 Въ ка҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка ѳеодора

St. Phocas

22 Въ кв҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка фокы
гл҃ д҃ • Из млада бысть господеви (~ Ἐκ βρέφους ἐγένου τοῦ κυρίου)

[6] I.e. "the martyrdom/passion of"; see also ff. 123v and 124r.

Conception of St. John the Forerunner (Baptist)

20v 23 въ кг҃ • зачатию пр(ѣ)д(ъ)т(е)ча иѡана
гл҃ ѕ҃ • (*) Отъ неплодьною дьньсь
(~ Ἐκ στειρευούσης σήμερον)
21r гл҃ ѕ҃ • Иелисавефь зачатъ прѣдътечю
(~ Ἡ ἐλισάβετ συνέλαβε τὸν πρόδρομον)

St. Thecla

24 въ кд҃ • пьрвом(оу)ч(е)н(и)ца феклы
гл҃ а҃ • Страстотьрпьчьскыи подвигъ дьньсь
(~ Ἀθλητικὸν στάδιον σήμερον)
21v гл҃ в҃ • Възложьши себе вьсесильнымь
(~ Ἀναθεῖσα σεαυτὴν παντοδυνάμῳ)
гл҃ д҃ • Богатьство ѡставивъши отьче
(~ Ὄλβον λιποῦσα πατρικόν) [7]
22r гл҃ ѕ҃ • Страстотьрпьчьскыими борении
(~ Ἀθλητικοῖς παλαίσμασι)
гл҃ и҃ • Львова стрьмления попьрала еси
(~ Λεόντων ὁρμὰς κατεπάτησας)

Sts. Euphrosyne and Paphnutius

22v 25 въ ке҃ • с(вѧ)тыю еуфросинии ї пафнотию
гл҃ в҃ • Чистоую чистоты (~ Τὸ καθαρὸν τῆς ἁγνείας)

St. John the Theologian (Evangelist) [8]

23r 26 въ кѕ҃ • иѡана б(о)гословьцѧ • гл҃ а҃ • Рѣкы богословию (~ Ποταμοὶ θεολογίας)
гл҃ а҃ • Оученице съпасовъ оуноше (~ Μαθητὰ τοῦ σωτῆρος, παρθένε) • гл҃ а҃ • (*) Садъ чистоты (~ Τὸ φυτὸν τῆς ἁγνείας)
23v гл҃ в҃ • Сына громова (~ Τὸν υἱὸν τῆς βροντῆς)
24r гл҃ в҃ • Богослове оуното оученице
(~ Θεολόγε παρθένε, μαθητά)
гл҃ ѕ҃ • Апостоле христовъ евангелисте богослове (~ Ἀπόστολε χριστοῦ, εὐαγγελιστὰ θεολόγε)

St. Epicharis

24v 27 въ кз҃ • с(вѧ)тыю м(оу)ч(е)н(и)цѧ епихарию

St. Chariton

28 въ ки҃ • с(вѧ)т(а)го харитона • гл҃ д҃ • Богоносе харитоне ты и по съмьрти (~ Θεοφόρε χαρίτων, σὺ καὶ μετὰ θάνατον)

St. Cyriacus the Hermit

29 въ кѳ҃ • с(вѧ)т(а)го кюриака ѿходьника

St. Gregory of Armenia

30 въ л҃ • с(вѧ)т(а)го григорїю еп(и)с(ко)па великыѧ арм(е)нїѧ • гл҃ ѕ҃ • Въ незаходиии облакъ неизреченьнааго свѣта (~ Εἰς τὸν ἄδυτον γνόφον τοῦ ἀφράστου φωτός)

October

Apostle Ananias, St. Romanos

25r 1 М(ѣ)с(ѧ)ца октѧбрю въ а҃ д(ь)нь • с(вѧ)т(а)го ап(о)с(то)ла анании • гл҃ в҃ • Съсоудъ избьранааго великоие (~ Τὸ σκεῦος τῆς ἐκλογῆς, τὸ μέγα)
25v гл҃ и҃ • Оученице съпасовъ старѣи свѧщенникомъ
(~ Μαθητὰ τοῦ σωτῆρος, ἀρχιεράρχα)
въ т(ъ)жъ д(ь)нь • романа пѣвьца
гл҃ ѕ҃ • Пьрвоие добрынхъ начатъкъ
(~ Πρώτη καλῶν ἀπαρχή)

Sts. Cyprian and Justinia

26r 2 въ в҃ • кѷприяна и ѵ҆стины д(ѣ)вы
[гл҃ -] • Свѣтьльника богосиянына (~ Τὸν φωστῆρα τὸν θεολαμπῆ) • гл҃ и҃ • Иже злобѣ пьрвѣи (~ Ὁ τῆς κακίας πρότερον)

St. Dionysius

3 въ г҃ • с(вѧ)т(а)го дионисию • гл҃ в҃ • Приидѣте съгласьно вѣрьнии въпросьноую (~ Δεῦτε συμφώνως, οἱ πιστοί, τὴν ἐτήσιον)

[7] Cf. f. 59v.
[8] Cf. ff. 138v and 199v.

26v гл д҃ • Прѣдъповелѣнъ отъ бога (~ Προορισθεὶς ὑπὸ Θεοῦ / *Initia*, iii, 356)[9]

27r гл и҃ • Въ свѧтительхъ и въ моученицѣхъ подобьнъ бысть (~ Ἐν ἱερεῦσι καὶ μάρτυσι διαπρέψας) • гл д҃ • (*) Небесьнааго разоума (~ Τῆς οὐρανίου γνώσεως)

Sts. Hierotheus and Peter

27v 4 въ д҃ • с(вѧ)т(а)го ѥрофеа ї м(оу)ч(е)н(и)ка петра капетолѣ

St. Mamelchta

5 въ є҃ • с(вѧ)тыѩ м(оу)ч(е)н(и)ца мамелхифы

Apostle Thomas

6 въ ѕ҃ • с(вѧ)т(а)го ап(о)с(то)ла фомы гл а҃ • Христосоу послѣдоваль ѥси фома вьсехвальне (~ Χριστῷ ἠκολούθησας, θωμᾶ πανεύφημε) • гл д҃ • Разоумьнынимь божьствьнынимь (~ Τῷ τῆς γνώσεως θείῳ)

28r гл ѕ҃ • На колесници добродѣтельнѣи ѩздѧ (~ Τῷ ἅρματι τῶν ἀρετῶν ἐποχούμενος / *Initia*, iv, 324)

28v феодора стоудииськааго • стих(ира) гл ѕ҃ • н(о)ѩмбрѧ въ аі • Словъмь бесловесние[10]

(lacuna)

29r гл д҃ • Ловитвьноую глоубиноу оставивъ (~ Τὸν τῆς ἁλείας βυθὸν καταλιπών)

Sts. Sergius and Bacchus

7 въ з҃ • с(вѧ)тоую м(оу)ч(е)н(и)коу сергиѩ и вакха • гл а҃ • Давыдьскы въпиѭаста серги (~ Δαυϊτικῶς ἀνεβόων σέργιος)

29v гл в҃ • Видѧщи древле цьркы (~ Καθορῶσα πάλαι ἡ ἐκκλησία) • гл г҃ • Коль добро и коль красьно (~ Εἴ τι καλόν, εἴ τι τερπνόν)

[9] Jagić, *Служебные* . . . , 42 and 578; also MS Sinai 1219, f. 6v

[10] For St. Theodore Studite (Nov. 11); see n. 14 below; also Jagić, *Служебные* . . . , 346 and 591.

30r гл д҃ • (*) Пророчьскы свѧтыимъ съшьдъшесѧ (~ Προφητικῶς τοῖς ἁγίοις συνελθόντες) • гл и҃ • Оукрѣписѧ христовъ (~ Ἐκραταιώθη τῶν τοῦ χριστοῦ)

St. Pelagia

30v 8 въ и҃ • пр(ѣ)п(о)добьныѩ пелагиѩ гл д҃ • Идеже оумъножисѧ грѣхъ (~ Ὅπου ἐπλεόνασεν ἡ ἁμαρτία)

Apostle James, son of Alphaeus

31r 9 въ ѳ҃ • с(вѧ)т(а)го иѩкова алфеова гл д҃ • Божьствьнааго доуха (~ Τὴν τοῦ θείου πνεύματος) • [гл -] • (*) Вѣрьно тържьствоуимъ вьселѣпьныи дьнь (~ Πιστῶς πανηγυρίζομεν τὴν πάνσεπτον ἡμέραν)

Sts. Eulampius and Eulampia

31v 10 въ і҃ • с(вѧ)т(а)го ѥвлапиѩ и ѥвламьпии гл [?] • Самобратьнаѩ вьрста просвѣщьшисѧ (~ Τῷ τῆς τριάδος φωτὶ ἡ αὐτάδελφος)

Apostle Philip, Deacon

32r 11 въ аі • с(вѧ)т(а)го ап(о)с(то)ла филипа диѩкона

Sts. Probus, Tarchus, and Andronicus

12 въ ві • м(оу)ч(е)н(и)къ прова тарха и ондроника • гл а҃ • Тривѣтьвьное съборище (~ Τὸ τριστέλεχον ἄθροισμα)

Sts. Carpus and Papylus

13 въ гі • с(вѧ)тоую карпа и папула • гл ѕ҃ • Ѩко достоина въ боговидьцихъ (~ Ὡς ἄξιος ἐν θεόπταις)

Sts. Nazarius, Gervasius, Protasius, and Celsus

32v 14 въ ді • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ назариѩ гервасиѩ протасиѩ и келесиѩ • гл и҃ • Жьртвы словесьныѩ (~ Τὰ θύματα τὰ λογικά)

St. Lucian

15 въ еı • с(вѧ)таг(о) м(оу)ч(е)н(н)ка люкиана прозвютера

St. Longinus

16 въ ѕı • с(вѧ)т(а)го логина сътьника
гл ѕ • Оу кръста престоıа (~ Ἐν τῷ σταυρῷ παρεστηκώς)

Apostle Luke

33r 18 въ иı • с(вѧ)т(а)го ап(о)с(то)ла лоукы
гл д • Мoудростию ловьчьскою тръстию (~ Τῷ τῆς σοφίας ἁλιευτικῷ καλάμῳ)
гл ѕ • Апостоле христовъ и божьствьнымь прѣданиıемь (~ Ἀπόστολε χριστοῦ, καὶ τῶν θείων δογμάτων)

33v гл ѕ • Вьсемоудрыи ловьче свѧтыи оученичe (~ Πάνσοφε ἁλιεῦ, ἅγιε μαθητά)

34r гл и • Давыдьскы съшьдъшесѧ вѣрьнии (~ Δαυϊτικῶς συνελθόντες οἱ πιστοί)
[гл -] • (*) Приидѣте вьсѧ съзьданиıа истиньнааго (~ Δεῦτε πᾶσα κτίσις, τὸν ἀληθῶς)

St. Artemius

34v 20 въ к • с(вѧ)т(а)го м(оу)ч(е)н(н)ка арфемиıа
гл в • Разоумьнааго свѣтильника вѣрѣ арфемиıа (~ Τὸν νοερὸν φωστῆρα τῆς πίστεως, ἀρτέμιον)

St. Hilarion

21 въ ка • с(вѧ)т(а)го илариона • гл в • Отъ оуности твоıеıа носѧ (~ Ἐκ νεότητός σου φέρων)

35r гл в • Тихоıе твоıе отьче и чистоıе житиıе (~ Τὸ ἱλαρόν σου, πάτερ, καὶ καθαρὸν τοῦ βίου) • гл и • Доуха свѧтааго испълнь бывъ (~ Πνεύματος ἁγίου πλήρης)

St. Abercius

35v 22 въ кв • о(ть)ца нашего аверкиıа
гл г • Архиıерѣю прѣподобьне вьсеблажене (~ Ἀρχιερεῦ ὅσιε, παμμακάριστε)

St. James, brother of the Lord

23 въ кг • иıакова брата г(оспод)нѧ
гл и • Пьрвааго пастырѧ христоса братъ бывъ (~ Τοῦ ἀρχιποιμένος χριστοῦ ἀδελφὸς χρηματίσας)

36r гл а • Въ огньнѣи зари божьствьнааго доуха просвѣтивъсѧ (~ Ἐν τῇ πυρίνῃ αἴγλῃ τοῦ θείου πνεύματος φωτισθείς)
гл ѕ (?) Кръвью моучениıа (~ Αἵματι τοῦ μαρτυρίου)

St. Arethas and Companions

36v 24 въ кд • с(вѧ)т(а)го арефы и дроужины иего
гл д • Пѣсньми пастыремъ старѣишa (~ Ἀισματικῶς τὸν ποιμενάρχην)

St. Demetrius

37r 26 въ кѕ • с(вѧ)т(а)го м(оу)ч(е)н(н)ка дьмитриıа • гл а • Пѣсньною красотою наставъшии (~ Τῇ τῶν ᾀσμάτων τερπνότητι) • гл а • Веселисѧ о господи граде селоунь (~ Εὐφραίνου ἐν κυρίῳ, πόλις θεσσαλονίκη)

37v гл в • Въ прекрасьныıа селениıа (~ Εἰς τὰ ὑπερκόσμια σκηνώματα) • гл д • Иже копиıемь наслѣдовавъша (~ Τὸν λόγχαις κληρωσάμενον)

38r гл ѕ • Дьньсь съзъваıеть насъ страстотьрпьца (~ Σήμερον συγκαλεῖται ἡμᾶς τοῦ ἀθλοφόρου)

38v гл и • Имѧше божьствьнаıа твоıа доуша (~ Ἔχει μὲν ἡ θειοτάτη σου ψυχή)

Sts. Zenobius and Zenobia

39r 31 въ ла • с(вѧ)тоую м(оу)ч(е)н(н)коу зиновиıа и зиновїи • гл в • Пѣсньнынхъ ликъ съберѣмъ дьньсь ѡ моученниколюбьци (~ Ἀισματικὴν χορείαν κροτήσωμεν σήμερον, ὦ φιλομάρτυρες)

November

Sts. Cosmas and Damian [11]

39v 1 **М(ѣ)с(ѧ)ца ноѥбрꙗ въ а҃ д(ь)нь • с(вѧ)тоую безмьздьникоу козмы и дамиꙗна**
гл҃ а҃ • Даръ ицѣлениꙗ отъ бога приимъша (~ Τὴν χάριν τῶν ἰαμάτων ἐκ θεοῦ εἰληφότες)
гл҃ в҃ • Великыихъ достоини бывъша дарованиi (~ Μεγάλων ἀξιωθέντες δωρεῶν)

40r **гл҃ в҃ • Источьникъ ицѣлениꙗ имоуща ѥдиного тъкъмо** (~ Ἡ πηγὴ τῶν ἰαμάτων ἕνα καὶ μόνον) • **гл҃ д҃ • Источьникъ ицѣлению имоуща свѧтаꙗ безмьздьника** (~ Πηγὴν ἰαμάτων ἔχοντες ἅγιοι ἀνάργυροι)

40v **гл҃ ѕ҃ • Вьсе оупъвание на небесѣхъ** (~ Ὅλην ἀποθέμενοι ἐν οὐρανοῖς) • **гл҃ ѕ҃ • Вещи гноушаштасѧ на земли** (~ Ὕλην ἐβδελύξαντο τὴν ἐπὶ γῆς)

41r [**гл҃** -] • **Вьсего въсельши въ себе** (~ Ὅλην εἰσοικίσασα ἐν ἑαυτῇ)

41v **гл҃ ѕ҃ • Бесконьчьна ѥсть свѧтыихъ благодать** (~ Ἀτελεύτητος ὑπάρχει τῶν ἁγίων ἡ χάρις) • **гл҃ ѕ҃ • Врача немоштьныимъ** (~ Ἰατροὶ τῶν ἀσθενούντων)

42r **гл҃ и҃ • Къто не дивитьсѧ къто не славить** (~ Τίς μὴ θαυμάσει; τίς μὴ δοξάσει;)
[**гл҃** -] • (*) **Отъ вышьнѧаго промышлен[и]ѧ** (~ Ἐκ τῆς ἄνωθεν προμηθείας)

42v **гл҃ в҃** (?) • (*) **Любъвью божиѥю и хотѣниѥмъ боудоуштиихъ** (~ Πόθῳ θείῳ καὶ ἔρωτι τῶν μελλόντων)

43r [**гл҃** -] • (*) **Свѣтила и просвѣштена въсиꙗ** (~ Φαιδρὰ καὶ ἐπίφωτος ἀνέτειλε)
гл҃ ѕ҃ (?) • (*) **Вьсегда имоуща христа** (~ Πάντοτε ἔχοντες χριστόν)

Sts. Acindynus and Pegasius

43v 2 **Въ в҃ • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ акиюдина пигасиꙗ • гл҃ в҃ • Придѣте въздрадоуимъсѧ господеви въ памѧть** (~ Δεῦτε ἀγαλλιασώμεθα τῷ κυρίῳ ἐν τῇ μνήμῃ)

44r **гл҃ д҃ • Пѧторосвѣтьлаꙗ страстотьрпьць лоуча** (~ Ἡ πενταφεγγὴς τῶν ἀθλητῶν λαμπάς) • [**гл҃** -] • (*) **Кръвии строуꙗми тѣмь очьрвивъ** (~ Αἱμάτων τοῖς κρουνοῖς τὸ σῶμα βάψας)

Sts. Acepsimas, Joseph, and Aeithalas

44v 3 **Въ г҃ • акезимы иосифа нафалы**
гл҃ в҃ • Ѡ благочьстии свѧтии (~ Ὑπὲρ τῆς εὐσεβείας ἅγιοι)

St. Ioannicius

4 **Въ д҃ • с(вѧ)т(а)го иоаникиꙗ**
гл҃ а҃ • Истачають намъ [?] **божествьноѥ писаниѥ** (~ Βρύουσιν ἡμιν κατὰ τὸν θεῖον λόγον) [12]

St. Paul the Confessor

45r 6 **Въ ѕ҃ • с(вѧ)т(а)го павла исповѣдьника**
гл҃ а • Архиѥреискоѭ ризоѭ облѣчесѧ преподобьныи отьче (~ Ἀρχιερατικὴν στολὴν ἐνδυσάμενος, ὅσιε πάτερ)
гл҃ в • Постьноую поучиноу преплаваꙗ (~ Ἀσκήσεως τὸ πέλαγος διαπλέων)

45v **гл҃ з҃ • Приниклъ ѥси въ глоубины** (~ Ἐνέκυψας εἰς τὰ βάθη)

Archangels Michael and Gabriel [13]

8 **Въ и҃ • с(вѧ)т(ы)хъ бесплътьныихъ михаила и гавриила • гл҃ а҃ • Разоумьныихъ силъ архистратиzи** (~ Τῶν νοερῶν δυνάμεων ἀρχιστράτηγοι)

46r [**гл҃** -] • **Чиноначальникъ вышьниихъ силъ** (~ Ὁ ταξιάρχης τῶν ἄνω δυνάμεων)

46v **гл҃ в҃ • Невештьствьно соуштьство разоумьныихъ** (~ Τῆς ἀΰλου οὐσίας τῶν νοερῶν) • **гл҃ в҃ • Невештествьнаго престола обьходѧще** (~ Τῷ ἀΰλῳ θρόνῳ περικυκλοῦντες) • **гл҃ в҃ • Придѣте съгласьно вьси ликъ** (~ Δεῦτε συμφώνως ἅπαντες χορείαν / *Initia*, i, 295)

[11] Cf. f. 154v.

[12] MS Sinai 1216, f. 42r

[13] Cf. f. 6r.

47r гл̑ д̄ • Огньнынми оустьнами въспѣвають тѧ херовимъ христе (~ Πυρίνοις χείλεσιν ὑμνεῖ σε τὰ χερουβίμ, χριστέ)

47v гл̑ д̄ • (*) Сльньчьнаꙗ лоуча божьствьнааго свѣта (~ Τῆς ἡλιακῆς ἀκτῖνος τοῦ θείου φωτός) • гл̑ е̄ • Идеже осѣнѧють благодать твоꙗ вьсехвальне (~ Ὅπου ἐπισκιάζει ἡ χάρις σου, ἀρχάγγελε)

48r гл̑ ѕ̄ • Сърадоунтесѧ намъ вьсѧ англьскаꙗ (~ Συγχάρητε ἡμῖν, ἅπασαι αἱ τῶν ἀγγέλων) • гл̑ ѕ̄ • Ангели твои христе престолоу (~ Οἱ ἄγγελοί σου, χριστέ, τῷ θρόνῳ)

48v гл̑ ӣ • Ꙗко чиноначальникъ и забрало (~ Ὡς ταξιάρχης καὶ πρόμαχος)

Sts. Menas, Victor, and Vincent,
St. Stephanis, St. Theodore Studite

11 Въ аı̄ • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ мины виктора и викентиꙗ и м(оу)ч(е)н(и)ца стефаниды и с(вѧ)т(а)го феодора стоудиискаго • гл̑ (?) • (*) Дьржавьнааго христова миноу (~ Τὸν ἀριστέα τοῦ χριστοῦ, μηνᾶν)

49r гл̑ в̄ • Придѣте страстолюбьци трьсвѣтьлыи (~ Δεῦτε, φίλαθλοι, τὴν τρισαυγῆ)

49v [14] гл̑ ѕ̄ • Словесы ꙗкоже мечи [15]

50r гл̑ ѕ̄ • Любъвию распѧтааго [16] • гл̑ и̑ в̄ • Пакы намъ чьстьнаꙗ (~ Πάλιν ἡμῖν ἡ ἐτήσιος)

50v гл̑ и̑ в̄ • (*) Радостьнъ дьньсь бысть намъ праздьникъ • гл̑ ӣ • Инокынмъ законоположьникъ правовѣрьнынмъ (~ Μοναστῶν νομοθέτης τῶν ὀρθοδόξων / *Initia*, ii, 439) [17]

St. John the Merciful

51r 12 Въ вı̄ • иωана м(и)л(о)стиваго гл̑ в̄ • Милостынѧ источьникъ (~ Ἡ τοῦ ἐλέους πηγή)

St. John Chrysostom

51v 13 Въ гı̄ • иωана златооустаго • гл̑ д̄ • Бысть златооусте богодъхновеныи органъ [18] (~ Γέγονας χρυσόστομε, θεόπνευστον ὄργανον) • гл̑ д̄ • Подобааше цесарьскоуоумоу градоу иωана имѣти (~ Ἔπρεπε τῇ βασιλίδι τῶν πόλεων ἰωάννην αὐχεῖν)

52r гл̑ д̄ • Глаголы златозарьнынми (~ Ῥήμασι χρυσαυγεστάτοις) • гл̑ ѕ̄ • Троуба доброгласьнаꙗ ꙗвисѧ (~ Σάλπιγξ χρυσόφωνος ἀνεδείχθης)

52v гл̑ ѕ̄ • Преподобьне трьблажене свѧтыи (~ Ὅσιε τρισμάκαρ, ἁγιώτατε) гл̑ и • Златынми словесы и богогласьнынми (~ Χρυσέοις ἔπεσι, καὶ θεοφθόγγοις)

Apostle Philip

53r 14 Въ дı̄ • с(вѧ)т(а)го ап(о)с(то)ла филипа гл̑ в̄ • Небесьнаꙗ ꙗвисѧ чаша моудрости (~ Οὐράνιος ἀνεδείχθης κρατὴρ τῆς σοφίας) • гл̑ в̄ • Оставивъ земьнаꙗ (~ Καταλιπὼν τὰ ἐπὶ γῆς)

53v гл̑ г̄ • Рыбьноую ловитвоу въ чловѣчьскыи (~ Τὴν τῶν ἰχθύων ἄγραν εἰς ἀνθρώπων) гл̑ и̑ в̄ • Великааго филипе (~ Τοῦ μεγάλου, φίλιππε)

Sts. Gurias, Samonas, and Abibus

54r 15 Въ еı̄ • с(вѧ)тых(ъ) м(оу)ч(е)н(и)къ гурна самона и авива • гл̑ в̄ • Придѣте моученикълюбьци вьси христосовы (~ Δεῦτε, φιλομάρτυρες πάντες, τοὺς τοῦ χριστοῦ)

Apostle Matthew

54v 16 Въ ѕı̄ • с(вѧ)т(а)го ап(о)с(то)ла матфѣа гл̑ в̄ • Христосовы оученикы божьствьныихъ апостолъ • гл̑ ѕ̄ • Из глоубины злобы послѣдьнѧꙗ (~ Ἐκ πυθμένος κακίας ἐσχάτης)

[14] Marginal hand: феодор(о)у / на г(оспод)и възвахъ по двоиц(и) стих(и)р(а) • г̄ ѧ • октѧбрѧ • въ ѕ̄ • нщи (see n. 10 above)

[15] See Jagić, *Служебные* . . . , 345–46 and 591.

[16] Ibid., 346 and 591.

[17] Ibid.

[18] Marginal hand: на г(оспод)и възвах(ъ)

St. Gregory the Wonderworker

55r 17 въ з҃і • с(вѧ)т(а)го григориꙗ чюдотворьца [гл҃ -] • Бъдрость божиꙗ въданаꙗ ти (~ Γρηγόρησις θεοῦ ἐδόθη σοι)

Sts. Plato and Romanus

18 въ н҃і • м(оу)ч(е)н(и)ка платона и ромаиа

Presentation of the Theotokos to the Temple

21 въ к҃а • вънесение въ ц(ь)рк(ъ)вь с(вѧ)тыꙗ б(огороди)цѧ • гл҃ в҃ • Дьньсь въ црк[ъ]вь приводитьсѧ (~ Σήμερον τῷ ναῷ προσάγεται)

55v гл҃ д҃ • Приідѣте вьси людие юдиноу нескврьньноую (~ Δεῦτε, πάντες οἱ λαοί, τὴν μόνην ἀμώμητον) • гл҃ д҃ • Дьньсь боговъмѣстимаꙗ цьркы (~ Σήμερον ὁ θεοχώρητος ναός)

56r гл҃ ѕ҃ • Дьньсь събори вѣрьнынхъ (~ Σήμερον τὰ στίφη τῶν πιστῶν)

56v гл҃ и҃ • По рожениюмь твоимь (~ Μετὰ τὸ τεχθῆναί σε)

St. Peter of Alexandria, St. Catherine

25 въ к҃е • с(вѧ)т(а)го петра алексанрьскааго и с(вѧ)тыꙗ м(оу)ч(е)н(и)ца катерины гл҃ в • Житие нескврь[?]н[?] поживъши соуднще безбожьно (~ Βίον ἄϋλον ἐξησκημένη βῆμα ἄθεον)

57r[19] гл҃ д҃ • Роукою божиею помазавъсѧ въ свѧтитєльство (~ Χειρὶ θεοῦ χρισθεὶς εἰς ἱερέα)

St. James the Persian

27 въ к҃з • с(вѧ)т(а)го иꙗкова пьрьсьска[го] гл҃ и҃ а҃ • Дивьнъ бысть [...?] въ моукахъ (~ Ἐθαυμαστώθης ἰάκωβε ἐν ταῖς βασάνοις)

Apostle Andrew

57v 30 въ л҃ • с(вѧ)т(а)го ап(о)с(то)ла андрѣа гл҃ а҃ • Пьрвозъваньи оученикъ (~ Ὁ πρωτόκλητος μαθητής)

58r гл҃ г҃ • Сърод ьника петроу (~ Τὸν συναίμονα πέτρου) • гл҃ д҃ • Рыбьныи ловъ оставивъ (~ Τὴν τῶν ἰχθύων ἄγραν καταλιπών)

58v гл҃ и҃ • Проповѣдьника вѣрѣ (~ Τὸν κήρυκα τῆς πίστεως)

December

59r М(ѣ)с(ѧ)ць декѧмбрь рекомыи стоуденыи[20] имать д(ь)нии л҃а • д(ь)нь имат(ь) час(ъ) ѳ҃ а нощь е҃і

Prophet Nahum

1 въ а҃ • д(ь)нь с(вѧ)т(а)го пр(о)р(о)ка наоума

St. Barbara

4 въ д҃ • с(вѧ)тыꙗ м(оу)ч(е)н(и)ца варвары гл҃ а҃ • Земьныꙗ пища (~ Τῆς γεηρᾶς τρυφῆς)

59v гл҃ а҃ • (*) Тържьство дьньсь страстотьрпьца варвары (~ Τὴν πανήγυριν σήμερον τῆς ἀθληφόρου βαρβάρας) • гл҃ в҃ • Богозъванаꙗ моученице варваро (~ Ἡ θεόκλητος μάρτυς βαρβάρα) • гл҃ д҃ • Богатьство ѡставивъши отьче (~ Ὄλβον λιποῦσα πατρικόν)[21]

60r гл҃ ѕ҃ • Посрамисѧ лоукавыи врагъ (~ Ἠισχύνθη ὁ βάσκανος ἐχθρός)

60v гл҃ ѕ҃ • Страдальчьскыимь шьствовавъши поутьмъ (~ Ἀθλητικὴν ὁδεύσασα ὁδόν) гл҃ ѕ҃ • Отьчьства родъ имѣние оставивъши варвара (~ Πατρίδα, γένος, ὕπαρξιν καταλιποῦσα βαρβάρα)

[19] Marginal hand: стих(и)р(а) [...] въ • в҃г [...?]

[20] I.e., the early Slavic name of the month with added information on the number of days and the length of day and night. See also ff. 95v, 115r, 123r, 131v, 137r, and 173r.

[21] Cf. f. 21v.

St. Sabas

61r 5 въ є҃ • с(вѧ)т(а)го савы • гл҃ в҃ • Выше разоума благыихъ (~ Τῶν ὑπὲρ νοῦν ἀγαθῶν) • гл҃ є҃ • Оугль боговѣщаньныи огньмь (~ Ἄνθραξ θεοφεγγής, τῷ πυρί)

61v [гл҃ -] • Радоуисѧ постьныихъ въ истиноу (~ Χαίροις, ἀσκητικῶν ἀληθῶς)

62r [гл҃ -] • Лѣствица до небесѣ явѣ (~ Κλῖμαξ οὐρανομήκης σαφῶς)

62v гл҃ ѕ҃ • Преподобьне отьче въ весю землю (~ Ὅσιε πάτερ, εἰς πᾶσαν τὴν γῆν)

St. Nicholas

6 въ ѕ҃ • с(вѧ)т(а)го николы • гл҃ а҃ • Чловѣче божии и вѣрныи оугодьниче и строителю (~ Ἄνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπον, καὶ οἰκονόμε)

63r гл҃ в҃ • Исправлениѥ вѣрѣ и ѡбразъ кротости яви тебе (~ Κανόνα πίστεως καὶ εἰκόνα πραότητος ἀνέδειξέ σε) • гл҃ є҃ • Въстроубимъ въ троубоу пѣснии възиграимъ праздьникъ (~ Σαλπίσωμεν ἐν σάλπιγγι ᾀσμάτων, σκιρτήσωμεν ἑόρτια)

63v гл҃ ѕ҃ • Чловѣче божии и вѣрьне рабе слоуго (~ Ἄνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπον, λειτουργέ) • гл҃ ѕ҃ • Наслѣдьниче божии съпричастьниче (~ Κληρονόμε θεοῦ, συγκληρονόμε)

64r гл҃ ѕ҃ • Благыи рабе и вѣрьне (~ Εὖ δοῦλε ἀγαθὲ καὶ πιστέ)
гл҃ ѕ҃ • Свѧтителемъ оудобрениѥ и ѡтьцемъ (~ Ἱεραρχῶν τὴν καλλονὴν καὶ τῶν πατέρων)

St. Ambrose

64v 7 въ з҃ • пр(ѣ)п(о)д(о)бнаго амвросия по҃ Препод[?]:[22] • гл҃ є҃ • Преподобьне отьче амвросиѥ (~ Ὅσιε πάτερ, ἱερώτατε ἀμβρόσιε)

[22] See the automelon Ὅσιε πάτερ θεοφόρε θεοδόσιε (incomplete) on f. 203v.

St. Patapius and Companions

65r 8 въ и҃ • с(вѧ)т(а)го потапия иже съ нимъ гл҃ а҃ • по҃ Прехвальнии м҃чци:[23] Отьче потапиѥ плъти (~ Πάτερ πατάπιε, σαρκός)

65v гл҃ а҃ • Отьче потапиѥ свѣтильникъ (~ Πάτερ πατάπιε, φωστήρ) • гл҃ а҃ • Сестении славьныи кифа (~ Σωσθένης ὁ ἔνδοξος, κηφᾶς / *Initia*, iii, 612)

Conception of the Theotokos by St. Anna

9 въ ѳ҃ • зачатиѥ анны ѥгда зача с(вѧ)тоую б(огороди)цꙋ • гл҃ є҃ • по҃ Радоуисѧ постьныи:[24] (*) Аньно божия благодати нигда (~ Ἄννα, ἡ θεία χάρις ποτέ)

66r гл҃ є҃ • (*) Древле молитвоу творѧщи вѣрьно аньна (~ Πάλαι προσευχομένη πιστῶς ἄννα)

66v [гл҃ -] • (*) Соупроуга плодить (~ Ζεῦγος καρπογονεῖ) • гл҃ в҃ • Дьньсь ис корене давыдова (~ Σήμερον ἐκ ῥίζης τοῦ δαυῒδ)

67r гл҃ и҃ (?) • Неизглаголано ангеломъ и чловѣкомъ (~ Τὸ ἀπόρρητον τοῖς ἀγγέλοις)

Sts. Menas, Hermogenes, and Eugraphus

10 въ і҃ • с(вѧ)тых(ъ) м(оу)ч(е)н(и)къ мины ермогена еѵграфа • гл҃ д҃ • по҃ Яко добла въ мꙋ:[25] (*) Яко звѣзды мъногосвѣтьлы мыслььно въсиявъше (~ Ὡς ἀστέρες πολύφωτοι, νοητῶς ἀνατείλαντες)

67v по҃ • (*) Доброперѣваноую пътицю (~ Καλλικέλαδον ὄρνιν σε)

St. Daniel Stylite

11 въ аі҃ • с(вѧ)т(а)го даниила стълопника по҃ Что вы и:[26] • гл҃ и҃ • Чьто тѧ даниле нынѣ призовемъ (~ Τί σε, δανιήλ, νῦν καλέσωμεν)

[23] The automelon Πανεύφημοι μάρτυρες ὑμᾶς (*Initia*, iii, 266)
[24] The automelon Χαίροις ἀσκητικῶν ἀληθῶς (*Initia*, v/1, 70); see f. 61v.
[25] The automelon Ὡς γενναῖον ἐν μάρτυσιν (*Initia*, v/1, 158 –60)
[26] The automelon Τί ὑμᾶς καλέσωμεν, ἅγιοι (*Initia*, iv, 159)

68r [гл̃ -] • (*) Чьто тѧ данииле извѣщаюмъ (~ Τί σε, δανιήλ, προσφθεγξώμεθα)
[гл̃ -] • (*) Чьто тѧ данииле нарицаюмъ (~ Τί σε, δανιήλ, ὀνομάσωμεν)
68v гл̃ є̃ • Пороученыи ти таланътъ отъ христа (~ Τὸ ἐμπιστευθέν σοι τάλαντον παρὰ χριστοῦ)

St. Spyridon

12 въ в̃і • с(вѧ)т(а)го спѷридона
гл̃ а̃ • Тържьство свѣтьло (~ Πανήγυρις φαιδρά)
69r гл̃ а̃ • по̑ обѣма [27] Облакъ тѧ̃: (*) Великыихъ творьць (~ Μεγίστων ποιητής)
гл̃ а̃ • Преподобьне штьче блажене (~ Ὅσιε πάτερ μακάριε)
69v гл̃ в̃ • (*) Свѧщеникомъ божьствьныи съсоудъ (~ Ἱεραρχῶν τὸ θεῖον κειμήλιον)

St. Eustratius and Companions

70r 13 въ г̃і • с(вѧ)тых(ъ) м(оу)ч(е)н(и)къ єѵстратиѩ иже съ ним(ъ) • гл̃ г̃ • Вѣтиискыими словесы (~ Ῥητορικοῖς ἔπεσιν)
гл̃ г̃ • Повелѣниѩ глоубинами погроузилъ єси блажене (~ Δογματικοῖς βάθεσι κατεπόντισας, μάκαρ / *Initia*, i, 318)
70v гл̃ г̃ • Божьствьною моудростию (~ Τὸν ἐν τῇ θείᾳ σοφίᾳ)
71r гл̃ д̃ • Выше єлиньскааго наказаниѩ апостольскоую (~ Ὑπὲρ τὴν τῶν ἑλλήνων παιδείαν, τὴν τῶν ἀποστόλων)
гл̃ є̃ • Моучащиихъ шатании (~ Τῶν τυραννούντων τὰ θράση)

St. Thyrsus and Companions

14 въ д̃і • с(вѧ)тых(ъ) м(оу)ч(е)н(и)къ ѳѷрса иже съ ним(ъ) • *(folio 71v)* • гл̃ д̃ • по̑ Ѩко д(о)блѧ въ: [28] (*) Силою оукрѣплѧюми моученичьною моученици (~ Τῇ δυνάμει νευρούμενοι τοῦ δεσπότου οἱ μάρτυρες / *Initia*, iv, 51)

[27] Reference to the automelon Νεφέλην σε φωτὸς ἀϊδίου (*Initia*, ii, 500) as applied to the two surrounding texts

[28] Marginal note indicates the automelon Ὡς γενναῖον ἐν μάρτυσιν (see n. 25 above).

St. Eleutherius

71v 15 въ є̃і • с(вѧ)щ(е)ном(оу)ч(е)н(и)ка єлеѵѳерїѧ гл̃ д̃ • [по̑] Дасть зи: [29] (*) Съсоудъ свѧщеныи доуха (~ Σκεῦος ἱερώτατον, πνεύματος)

Prophet Haggai

16 въ ѕ̃і • с(вѧ)т(а)го пр(о)р(о)ка аггеа гл̃ и̃ • по̑ Мчн̃ци тво: [30] *(folio 72r)*
(*) Селение господи си и цьркы (~ Σκήνωμα θεῖον, ἔνδοξε, καὶ ναός)
72r (*) Съсоудъ божествьныи ѩвисѧ (~ Σκεῦος ὤφθης τοῦ πνεύματος)

The Three Youths and Prophet Daniel

17 въ з̃і • с(вѧ)тых(ъ) • г̃ • отрокъ и даниила пр(о)р(о)ка • гл̃ ѕ̃ • Даниилъ моужь желанию камень (~ Δανιὴλ ἀνὴρ ἐπιθυμιῶν) [31]
72v Нед(ѣлѧ) в̃ • с(вѧ)т(ы)хъ о(ть)ць пи̃ на тоу Оугасиша силоу огньноу отроцї [32] гл̃ в̃ • (*) Доуховьно насъ вѣрьнии съвьралъ єсть (~ Πνευματικῶς ἡμᾶς, πιστοί, συνήγαγε)

Sts. Sebastian, Zoë, Mark, Marcellinus, and Tiburtius

73r 18 въ и̃і • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ севастианъ зои марко маркелинъ тивуртии гл̃ а̃ • по̑ Прѣхвал: [33] (*) Кръвьми чьстьныими си (~ Αἱμάτων τιμίων σου)
73v [гл̃ -] • (*) Съ севастианъмь стражеть зои (~ Σεβαστιανός τε καὶ ζωή)

Sts. Probus, Elias, Ares, Macarius, and Eugenius

19 въ ѳ̃і • с(вѧ)т(ы)хъ м(оу)ч(е)никъ прова илиа ареа макариа и еугениа • гл̃ а̃ • по̑

[29] The automelon Ἔδωκας σημείωσιν (*Initia*, i, 353–54)

[30] The automelon Οἱ μάρτυρές σου, κύριε (*Initia*, iii, 55)

[31] Cf. f. 80r.

[32] Ibid.

[33] The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n. 23 above)

Прѣхвальнии: [34] (*) Прома же и арєа вѣрьнии и божьствьнааго югєниа (~ Πρόμον τε καὶ ἄρεα ἠλεὶ καὶ θεῖον εὐγένιον / *Initia*, iii, 356)

St. Ignatius

74r 20 Въ к҃ • с(вѧ)щ(е)ном(оу)ч(е)н(и)ка игнатиꙗ
гл҃ а҃ • Тѣло доушевьное и дъхновьнын (~ Στήλη ἔμψυχος καὶ ἔμπνους)
гл҃ а҃ • О крѣпъкыꙗ и твьрдыꙗ (~ Ὦ τῆς στερρᾶς καὶ ἀδαμαντίνου)

74v [гл҃ -] • О чистыихъ и чьстьныихъ твоихъ страстии

75r гл҃ а҃ • Слыши небо и въноуши земле се бо сынъ (~ Ἄκουε, οὐρανέ, καὶ ἐνωτίζου ἡ γῆ· ἰδοὺ γὰρ ὁ υἱός) [35] • гл҃ и҃ • Богоносьче игнатию твоюго любимааго (~ Θεοφόρε ἰγνάτιε, τὸν σὸν ἔρωτα)

St. Juliana

75v 21 Въ ка҃ • с(вѧ)тыꙗ м(оу)ч(е)н(и)ца оулиꙗнии
гл҃ д҃ • по҃ Ꙗко добла въ мч҃нцѣхъ: [36] (*) Обагърениюмь плъти съпасаноую (~ Ταῖς βαφαῖς ταῖς ἐξ αἵματος σωτηρίου)
[гл҃ -] • (*) Къзньмъ съподобльшисѧ и къ огню (~ Αἰκισμοῖς ὁμιλήσασα, καὶ πυρί)

St. Anastasia

76r 22 Въ кв҃ • с(вѧ)тыꙗ м(оу)ч(е)н(и)ца анастасии стих(иры) • гл҃ и҃ • по҃ Мч҃нци твои гн҃ забывъ: [37] Моученица твоꙗ чловѣколюбьче възлюбивъши (~ Ἡ μάρτυς σου, φιλάνθρωπε, ἐπιποθήσασα / *Initia*, ii, 42)
[гл҃ -] • Моученица твоꙗ бесъмьртьне въскрьсениꙗ

76v гл҃ и҃ • Моученица твоꙗ съпасе нашь источьникъ (~ Ἡ μάρτυς σου, σωτὴρ ἡμῶν, πηγήν / *Initia*, ii, 42) • гл҃ в҃ • (*) Оудобрение божьствьное въскрьсению ꙗвисѧ

77r гл҃ в҃ • Въскрьсению въсприꙗла юси даръ (~ Τῆς ἀναστάσεως εἴληφας τὸ δώρημα)
гл҃ д҃ • (*) Животьнааго въстаниꙗ христова (~ Τῆς ζωηφόρου ἀναστάσεως χριστοῦ)

The Ten Martyrs of Crete

77v 23 Въ кг҃ • с(вѧ)тых(ъ) м(оу)ч(е)н(и)къ і҃ • иже въ критѣ • гл҃ в҃ • Критъ прѣдъпраздьноуюте дьньсь (~ Κρήτη προεορτάζει σήμερον)
гл҃ г҃ • (*) Доблии моученици истины (~ Γενναῖοι μάρτυρες ἀληθείας)

78r гл҃ ѕ҃ • по҃ Все ѹпъв: [38] (*) Да почьтенъ боудеть ѳеодоулъ (~ Εὐφημείσθω θεόδουλος)

St. Eugenia

24 Въ кд҃ • с(вѧ)тыꙗ м(оу)ч(е)ница юѵгениꙗ
гл҃ в҃ • по҃ Югда ѿ дрѣва: [39] (*) Зарею доуховьною ꙗсно сиꙗющи (~ Αἴγλῃ τῇ τοῦ πνεύματος σαφῶς καταλαμπομένη)

Sunday of the Holy Forefathers

78v Нед(ѣлѧ) а҃ • с(вѧ)т(ы)хъ прао(ть)ць стих(иры) • гл҃ г҃ • Праотьчьскыи съставъ (~ Τῶν προπατόρων τὸ σύστημα)
гл҃ ѕ҃ • Прѣже закона отьца (~ Τοὺς πρὸ τοῦ νόμου πατέρας)

79r гл҃ з҃ • Приидѣте вьси вѣрьнии (~ Δεῦτε ἅπαντες πιστῶς)

79v [гл҃ -] • Вьсѣхъ пророкъ проречение (~ Πάντων τῶν προφητῶν αἱ προρρήσεις)
[гл҃ -] • Приидѣте земльнии съгласьно (~ Δεῦτε οἱ γηγενεῖς, συμφώνως)

Sunday of the Holy Fathers

Нед(ѣлѧ) • в҃ • прѣдъ рожьствомь х(ристо)въмь с(вѧ)т(ы)хъ о(ть)ць стих(иры) гл҃ в҃ • Доме юфрантовъ (~ Οἶκος τοῦ ἐφραθά) • [гл҃ -] • Вьсечьстьныихъ отьць божествьноую памѧть (~ Πάντες τὴν τῶν σεπτῶν νῦν [προ]πατόρων μνήμην)

[34] See n. 23 above.

[35] See reference from f. 81r.

[36] The automelon Ὡς γενναῖον ἐν μάρτυσιν (see n. 25 above)

[37] The automelon Οἱ μάρτυρές σου κύριε (see n. 30 above)

[38] The automelon Ὅλην ἀποθέμενοι ἐν οὐρανοῖς (*Initia*, iii, 82); see f. 40v.

[39] The automelon Ὅτε ἐκ τοῦ ξύλου σε νεκρόν (*Initia*, iii, 180–81)

80r [гл҃ -] • Оугасиша огньноую силоу (~ Ἔσβεσαν τοῦ πυρὸς τὴν δύναμιν)[40] • гл҃ в҃ • Радоуитесѧ пророци чьстьнии (~ Χαίρετε, προφῆται τίμιοι) Данилъ моужь желанию пис(ано)ѥ где же • г҃ • отрокъ прѣди[41]

Forefeast of the Nativity[42]

Стих(и)ра предъпраздьньствоу ѥгда же треп(арь) почьноуть пѣт[і?] Готовисѧ виѳлеом: тъгда и стих(ира) • гл҃ а҃ • *(folio 80v)* Предъпраздьноуимъ людиѥ христово рожьство и въземъше разоумъ къ виѳлеѡмоу възидемъ оумъмь и оузьримъ дѣвоу (~ Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια ... καὶ κατίδωμεν τὴν παρθένον)

80v [гл҃ -] • Прѣдъпраздьноуимъ людиѥ христово рожьство и разоумъ възьмъше къ виѳлеѡмоу възидѣмъ оумъмь и оузьримъ ѥже въ вьртьпѣ (~ Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια ... καὶ κατίδωμεν τὸ ἐν σπηλαίῳ)

81r Слыши небо и въноу: пис(а)но прѣж(е) иде же игнатиꙗ б(о)гоносьца сего м(ѣ)с(ѧ)ца:[43] гл҃ в҃ • Се врѣмѧ приближисѧ съпасению (~ Ἰδοὺ καιρὸς ἤγγικε τῆς σωτηρίας)

81v гл҃ д҃ • Виѳлеѡме оуготовисѧ въспои (~ Βηθλεὲμ εὐτρεπίζου, ὕμνησον) [гл҃ -] • Христосъ приходѧи ꙗвѣ богъ нашь придеть и немоудить отъ браконеискоусьныꙗ (~ Χριστὸς ὁ ἐρχόμενος ἐμφανῶς θεὸς ἡμῶν, ἥξει καὶ οὐ χρονιεῖ· ἐξ ἀπειρογάμου)

82r [гл҃ -] • Исаиꙗ ликоуи слово божиѥ (~ Ἠσαΐα χόρευε λόγον θεοῦ) • гл҃ е҃ • Не скърби иѡсифе (~ Μὴ στύγναζε, ἰωσήφ)

82v гл҃ е҃ • Видѧщи тѧ тварь вьсѧ въ виѳлеомѣ (~ Ὁρῶσά σε ἡ κτίσις ἅπασα ἐν βηθλεέμ)

83r гл҃ ѕ҃ • Вьртьпе оукрасисѧ агница (~ Σπήλαιον εὐτρεπίζου ἡ ἀμνάς) • гл҃ и҃ • Въсприими виѳлеѡме божию (~ Ὑπόδεξαι βηθλεὲμ τὴν τοῦ θεοῦ)

83v гл҃ и҃ • Виѳлеѡме оуготовисѧ благооукраситесѧ (~ Βηθλεὲμ ἑτοιμάζου· εὐτρεπιζέσθω)

гл҃ и҃ • Сице глаголеть иѡсифъ къ дѣвици марии (~ Τάδε λέγει ἰωσὴφ πρὸς τὴν παρθένον)

84r гл҃ ѕ҃ • Сь богъ нашь не въмѣнитьсѧ инъ къ немоу родивыисѧ (~ Οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ὁ τεχθείς)

84v гл҃ и҃ • Прѣже рожьства твоѥго (~ Πρὸ τῆς γεννήσεως τῆς σῆς) • гл҃ г҃ • Иосифе рьци намъ (~ Ἰωσήφ, εἰπὲ ἡμῖν)

85r гл҃ е҃ • Придѣте христоносьнии людиѥ и видите чоудо (~ Δεῦτε χριστοφόροι λαοὶ, κατίδωμεν θαῦμα) • гл҃ з҃ • Дивлѧашесѧ иродъ видѧ (~ Ἐξεπλήττετο ὁ ἡρώδης ὁρῶν)[44]

85v гл҃ в҃ • Ѥгда иосифъ дѣвицѥ скърбию (~ Ὅτε ἰωσήφ, παρθένε, λύπῃ)

86r гл҃ ѕ҃ • Дьньсь ражаѥтьсѧ отъ дѣвы (~ Σήμερον γεννᾶται ἐκ παρθένου)

Nativity

25 Въ кє҃ • р(о)ж(ь)ство г(оспод)а нашего і(су)с(а) х(рист)а • гл҃ в҃ • Придѣте въздрадоуимъсѧ господеви нынѣшьнюю таиноу исповѣдающе срѣдѣградиѥ (~ Δεῦτε, ἀγαλλιασώμεθα τῷ κυρίῳ, τὸ παρὸν μυστήριον ἐκδιηγούμενοι. Τὸ μεσότοιχον)

86v гл҃ в҃ • Господоу иисоусоу рожьшоусѧ отъ свѧтыꙗ дѣвица (~ Τοῦ κυρίου ἰησοῦ γεννηθέντος ἐκ τῆς ἁγίας παρθένου)

87r гл҃ в҃ • Чьто ти принесемъ христе (~ Τί σοι προσενέγκωμεν, χριστέ) • гл҃ в҃ • Цесарьствиѥ твоѥ христе боже цесарьствиѥ вьсѣхъ вѣкъ и владычьствиѥ твоѥ въ в[ь]сѧком[ь] род[ѣ] и родѣ въплъщьсѧ (~ Ἡ βασιλεία σου, χριστὲ ... γενεᾷ. Ὁ σαρκωθείς)

87v [гл҃ -] • Авгоустоу ѥдиновластьствоующоу на земли (~ Αὐγούστου μοναρχήσαντος ἐπὶ τῆς γῆς)

88r гл҃ в҃ • Дьньсь христосъ въ виѳлеѡмѣ ражаѥтьсѧ отъ дѣвицѣ дьньсь (~ Σήμερον ὁ χριστὸς ἐν βηθλεὲμ γεννᾶται ἐκ παρθένου. Σήμερον) • ино • гл҃ д҃ • на хвал(итехъ)[45] Веселитесѧ правьдьнии небеса радоуитесѧ възиграитесѧ (~ Εὐφραίνεσθε δίκαιοι· οὐρανοί, ἀγαλλιᾶσθε· σκιρτήσατε)

[40] Cf. f. 72v.
[41] Cf. f. 72r.
[42] Includes troparia of the Hours; see ff. 83v and 201r.
[43] Cf. f. 75r.
[44] See reference from f. 93v.
[45] I.e., psalm 148 at Lauds

88v гл҃ д҃ • Богородице дѣво рождьшиꙗ съпаса оуправни (~ Θεοτόκε παρθένε, ἡ τεκοῦσα τὸν σωτῆρα, ἀνέτρεψας) • гл҃ д҃ • Приидѣт[е] въсхвалимъ матерь (~ Δεῦτε ἀνυμνήσωμεν τὴν μητέρα)

89r [гл҃ -] • Отьць изволилъ ѥсть и слово (~ Ὁ πατὴρ εὐδόκησεν, ὁ λόγος)
гл҃ ѕ҃ • Ангельскыꙗ прѣдъидѣте силы въ виѳлеомѣ (~ Αἱ ἀγγελικαὶ προπορεύεσθε δυνάμεις· οἱ ἐν βηθλεέμ)

89v [гл҃ -] • (*) Троубьныи гласъ въсприимѣте пастыри (~ Σάλπιγγος φωνὴν ἀναλάβετε, ποιμένες / *Initia*, iii, 449) • [гл҃ -] • Радость роди моужененскоусьнъꙗ • гл҃ е҃ • Вълсви пєрсьсции цѣсаре (~ Μάγοι περσῶν βασιλεῖς) [46]

90r гл҃ ѕ҃ • Ликоують ангели вьси на небесьхъ и радоують сѧ (~ Χορεύουσιν ἄγγελοι πάντες ἐν οὐρανῷ, καὶ ἀγάλλονται)
гл҃ ѕ҃ • Дьньсь невидимоѥ ѥстьство (~ Σήμερον ἡ ἀόρατος φύσις)

90v гл҃ ѕ҃ • Слава въ вышьниихъ богоу и на земли миръ дьньсь (~ Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη. Σήμερον)
гл҃ и҃ • (*) Преславьноѥ таиньство [с]ъмотрисѧ (~ Παράδοξον μυστήριον οἰκονομεῖται)[47]

91r [гл҃ -] • (*) Како издрекоу великоую таиноу (~ Πῶς ἐξείπω τὸ μέγα μυστήριον)

St. Stephen

27 Въ к҃з • с(вѧ)т(а)го пьрвом(оу)ч(е)н(и)ка стефана • гл҃ в҃ • Цѣсарю и владыцѣ (~ Τῷ βασιλεῖ καὶ δεσπότῃ)

91v гл҃ в҃ • Начатъкъ моученикомъ степень вѣры (~ Ἀρχὴ ἐχρημάτισας τῶν μαρτύρων / *Initia*, i, 180)

92r гл҃ в҃ • Свѧтоую твою главоу рожиисѧ
гл҃ д҃ • Стефанъ добрыи начальникъ (~ Στέφανος, ἡ καλὴ ἀπαρχή)

The 20,000 Martyrs and St. Theodore

92v 28 Въ к҃и • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ дъвоу тьмоу и с(вѧ)т(а)го ѳеодора • гл҃ а҃ • по҃ Прѣхвальнии:[48] Дъвѣ тьмѣ мoученикъ божиꙗ цьркы благодатию (~ Δισμύριοι μάρτυρες χριστοῦ τοῦ θεοῦ τῇ χάριτι)
[гл҃ -] • (*) Мъножьство мъногочьсльно огнь (~ Πληθὺς πολυάριθμος πυρί)

93r [гл҃ -] • (*) Любъвию оукрѣплѧѥми христовою (~ Τῷ πόθῳ πυρούμενοι χριστοῦ / *Initia*, iv, 362)

The Holy Infants and St. Marcellus

29 Въ к҃ѳ • с(вѧ)т(ы)хъ младеньць и пр(ѣ)п(о)д(о)бн(а)го маркела стих(иры)
гл҃ [-] • Страшьно строительство твоего таиньства господи • [гл҃ -] • (*) Въ оуши господа саваѡѳа (~ Εἰς τὰ ὦτα κυρίου σαβαώθ)

93v гл҃ з҃ • Дивлѧашесѧ иродъ видѧ вълхвъ благочьстиѥ и гнѣвъмь побѣждаѥмъ: писано преж(е)[49]

Apostle Timon, St. Anysia

30 Въ л҃ • с(вѧ)т(а)го ап(о)с(то)ла тимона и с(вѧ)тыꙗ анисиꙗ • стих(иры) • гл҃ и҃ • по҃ Ѡ прѣславьноѥ чоу:[50] (*) Свѣтообразьнъ вьсь ты бысть приближивъсѧ свѣтоу (~ Φωτοειδὴς ὅλως γέγονας προσομιλήσας φωτί / *Initia*, v/1, 44) • гл҃ д҃ • по҃ Ꙗко до:[51] (*) Дѣвьства свѣтьлостьми просвѣтивъшисѧ (~ Παρθενίας λαμπρότησι φαιδρυνθεῖσα)

St. Melania

94r 31 Въ л҃а с(вѧ)тѣи мелании • гл҃ д҃ • по҃ Зъваныи:[52] (*) Ангельскоѥ възлюбивъши житиѥ (~ Ἡ τῶν ἀγγέλων ποθήσασα τὸν βίον)

[46] Cf. f. 202r.
[47] Cf. f. 95r.

[48] The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n. 23 above)
[49] Cf. f. 85r.
[50] The automelon Ὢ τοῦ παραδόξου θαύματος! ὢ μυστηρίου καινοῦ (*Initia*, v/1, 235–36)
[51] Marginal note indicates the automelon Ὡς γενναῖον ἐν μάρτυσιν (see n. 25 above).
[52] The automelon Ὁ ἐξ ὑψίστου κληθείς (*Initia*, iii, 29)

Sunday after the Nativity [53]

94v Въ нед(ѣ)лю по р(о)ж(ь)ствѣ х(ристо)вѣ д(а)в(ы)доу иосифоу иаковѹ братоу г(оспод)ню • гл҃ ѕ҃ • Иереомъ памѧть и цѣсаремъ (~ Ἱερέων μνήμη καὶ βασιλέων)
гл҃ и҃ • Памѧт[ь] свѣтьла и пресвѣтьлыи [54]
гл҃ и҃ • (*) Неиздреченьнааго съмотрениꙗ таиноу

95r гл҃ и҃ • (*) Пои давыде брѧцанниемь движа [55]
гл҃ и҃ • (*) Прѣславьно таиньство съмотрисѧ (~ Παράδοξον μυστήριον οἰκονομεῖται) [56]

January

95v М(ѣ)с(ѧ)ць иануарь рекомыи просиньць [57] имать д(ь)ни ла҃ • д(ь)нь имат(ь) час(ъ) і҃ а нощь ді҃

Circumcision, St. Basil

1 Въ а҃ д(ь)нь • обрѣзание г(оспод)а нашего і(су)с(а) х(рист)а и с(вѧ)т(а)го василиꙗ
гл҃ а҃ • (*) Вьсѣхъ свѧтыихъ въсприꙗлъ еси (~ Πάντων τῶν ἁγίων ἀνεμάξω)
гл҃ а҃ • (*) Ѡ божьствьна и свѧщена христовы цьркъве (~ Ὦ θεία καὶ ἱερὰ τῆς χριστοῦ ἐκκλησίας)

96r гл҃ в҃ • (*) Истиньныхъ пооучилъсѧ еси естьствѹ (~ Τῶν ὄντων ἐκμελετήσας τὴν φύσιν) • гл҃ ѕ҃ • (*) Иже благодѣти чюдесы (~ Ὁ τὴν χάριν τῶν θαυμάτων)

96v гл҃ ѕ҃ • (*) Непостыдѣсѧ преблагыи (~ Οὐκ ἐπῃσχύνθη ὁ πανάγαθος) • гл҃ ѕ҃ • Излиꙗсѧ благодѣть въ оустьнахъ твоихъ преподобьне отьче и бысть (~ Ἐξεχύθη ἡ χάρις ἐν χείλεσί σου, ὅσιε πάτερ, καὶ γέγονας)

97r гл҃ и҃ • Съходѧ съпасъ родоу (~ Συγκαταβαίνων ὁ σωτὴρ τῷ γένει)
гл҃ и҃ • (*) Моудрости рачитель бывъ (~ Σοφίας ἐραστὴς γενόμενος)

Forefeast of the Theophany [58]

97v Стих(и)ра пред(ъ)праздьникъмь с(вѧ)тыих(ъ) б(о)гоꙗвлениꙗ • гл҃ а҃ • Свѣтьлъ оубо прешьдыи (~ Λαμπρὰ μὲν ἡ παρελθοῦσα)
гл҃ в҃ • Егда къ немоу идоуща (~ Ὅτε πρὸς αὐτὸν ἐρχόμενον)

98r гл҃ д҃ • Троица богъ нашь (~ Ἡ τριάς, ὁ θεὸς ἡμῶν)

98v гл҃ е҃ • Приходѧи плътию къ иорданоу (~ Ἐρχόμενος μετὰ σαρκὸς πρὸς ἰορδάνην) • гл҃ е҃ • Въ иорданьстѣи рѣцѣ христосъ (~ Ἐν ἰορδάνῃ ποταμῷ χριστός)
гл҃ ѕ҃ • Идеть къ иорданоу христосъ (~ Ἔρχεται πρὸς ἰορδάνην χριστός)

99r гл҃ ѕ҃ • Свѣтьлѣи слъньца бысть (~ Φαιδροτέρα ἡλίου γέγονεν)
гл҃ ѕ҃ • Оуготовансѧ иордане рѣка (~ Ἑτοιμάζου, ἰορδάνη ποταμέ)

99v гл҃ [-] • Дьньсь водьнии освѧщаютьсѧ (~ Σήμερον τῶν ὑδάτων ἁγιάζεται)
гл҃ и҃ • Ꙗко чловѣкъ къ рѣцѣ (~ Ὡς ἄνθρωπος ἐν ποταμῷ) • гл҃ и҃ • Прѧмо гласоу въпи[ю]щааго (~ Πρὸς τὴν φωνὴν τοῦ βοῶντος)

100r гл҃ и҃ • Предътечева и крьстителева (~ Ἡ τοῦ προδρόμου καὶ βαπτιστοῦ)

100v гл҃ и҃ • Си глаголеть господь къ иоаноу (~ Τάδε λέγει κύριος πρὸς ἰωάννην)
[гл҃ -] • Дьньсь пѣсньное пророчьство (~ Σήμερον ἡ ψαλμικὴ προφητεία) [59]

101r гл҃ е҃ • (*) Роукоу твою прикоснoувъшоусѧ неприкосновенѣмь вьсевладычьни (~ Τὴν χεῖρά σου τὴν ἁψαμένην τὴν ἀκήρατον κορυφήν)

(lacuna)

Theophany

101v 6 Въ ѕ҃ • на б(о)гоꙗвление стих(и)ра на г(оспод)и възвах(ъ): [60] • гл҃ в҃ • Просвѣтителѧ нашего (~ Τὸν φωτισμὸν ἡμῶν)
гл҃ (?) • Иерданьскыꙗ воды (~ Τὰ ἰορδάνεια ῥεῖθρα)

[53] Cf. f. 202v.
[54] Stefanovic, "The Tradition . . . , " ii, 18, no. 220
[55] Ibid., no. 219
[56] Cf. f. 90v.
[57] See n. 20 above.

[58] Includes troparia of the Hours; see also f. 202v.
[59] Cf. f. 202v.
[60] Marginal hand: по двоиц(и)

102r гл҃ в҃ • Избавител[ю?] нашемоу (~ Τοῦ λυτρωτοῦ ἡμῶν) • гл҃ (?) • Въ иωрданьстѣи рѣцѣ видѣ тѧ (~ Ἐν ἰορδάνῃ ποταμῷ ἰδών σε)

102v гл҃ в҃ • (*) Дьньсь небоу и земли творьць (~ Σήμερον ὁ οὐρανοῦ καὶ γῆς ποιητής)
гл҃ в҃ • Дьньсь христосъ на иорданъ (~ Σήμερον ὁ χριστὸς ἐν ἰορδάνῃ)

103r[61] гл҃ а҃ • Свѣтъ ωтъ свѣта въсиꙗ мирови (~ Φῶς ἐκ φωτὸς ἔλαμψε τῷ κόσμῳ)
гл҃ а҃ • Како тѧ христе раби (~ Πῶς σε, χριστέ, δοῦλοι)
гл҃ (?) • Ты въ иωрданѣ крьстивъсѧ (~ Σὺ ἐν ἰορδάνῃ βαπτισθείς)

103v гл҃ д҃ • Одѣꙗисѧ свѣтъмь ꙗко и ризою насъ ради (~ Ὁ ἀναβαλλόμενος φῶς ὡς ἱμάτιον, δι' ἡμᾶς) • гл҃ д҃ • Трепеташе роука крьстителева (~ Ἔτρεμεν ἡ χεὶρ τοῦ βαπτιστοῦ)

104r гл҃ д҃ • Приидѣте подражаимъ моудрыꙗ (~ Δεῦτε μιμησώμεθα τὰς φρονίμους)
гл҃ д҃ • Тѧ доухомъ и огньмь (~ Σὲ τὸν ἐν πνεύματι καὶ πυρί)

104v гл҃ д҃ • Крьщаетьсѧ христосъ и въсходить (~ Βαπτίζεται χριστός, καὶ ἄνεισιν)
гл҃ е҃ • Видѧ тѧ естьство (~ Ὁρῶσά σε ἡ φύσις)

105r[62] гл҃ ѕ҃ • Въспоимъ вѣрьнии еже о насъ божиꙗ състроениꙗ (~ Ἀνυμνήσωμεν οἱ πιστοὶ τῆς περὶ ἡμᾶς τοῦ θεοῦ οἰκονομίας)
гл҃ ѕ҃ • Въстроуꙗ иорданьскыꙗ одѣсѧ (~ Νάματα ἰορδάνεια περιεβάλου)

105v гл҃ ѕ҃ • Богъ слово плътию ꙗвисѧ (~ Θεὸς λόγος ἐπεφάνη ἐν σαρκί) • гл҃ s • Єгда отъ дѣвѣ сълньца (~ Τὸν ἐκ παρθένου ἥλιον)

106r[63] гл҃ и҃ • Господи испълнити хотѧ еже нарекъ (~ Κύριε, πληρῶσαι βουλόμενος ἃ ὥρισας)[64] • гл҃ и҃ • Господи хотѧ испълнити вьсе ωправьдание (~ Κύριε, πληρῶσαι προθέμενος τὴν ἅπασαν δικαιοσύνην / *Initia*, ii, 308)

106v гл҃ и҃ • Господи хотѧ изискати овьча погыбъшее (~ Κύριε, ζητῆσαι βουλόμενος τὸ πρόβατον τὸ ἀπολωλός / *Initia*, ii, 305) • гл҃ и҃ • Ангельскаꙗ воиньства оужасошасѧ о видѣмѣѣмь дьньсь (~ Τὰ τῶν ἀγγέλων στρατεύματα ἐξίσταντο ἐπὶ τὸ ὁρώμενον σήμερον)

St. John the Forerunner (Baptist)

7 Въ з҃ • с(вѧ)т(а)го пр(ѣ)д(ъ)т(е)ча їоан(на)
гл҃ ѕ҃ • (*) Плътьное свѣтило предътече (~ Ἔνσαρκε λύχνε, πρόδρομε)

St. Polyeuctus

107r 9 Въ ѳ҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка полγеоукта • гл҃ а҃ • Ангѣльскаꙗ воиньства дьньсь (~ Τὰ τῶν ἀγγέλων στρατεύματα σήμερον)

St. Gregory of Nyssa

107v 10 Въ ї • с(вѧ)т(а)го григориꙗ нγсьскааго
гл҃ а҃ • Ѡ правыꙗ вѣры добрыи (~ Ὁ τῆς ὀρθῆς πίστεως γενναῖος)

St. Theodosius

11 Въ аї • с(вѧ)т(а)го ѳеодосиа
гл҃ в҃ • Прѣподобьне отьче ꙗко градъ (~ Ὅσιε πάτερ, ὡς πόλιν)[65]

The Holy Fathers at Sinai and Raïthou

108r 14 Въ дї • с(вѧ)т(ы)хъ мнихъ
гл҃ и҃ • Преподобьнии ωтьци пооучивъшесѧ (~ Ὅσιοι πατέρες, μελετήσαντες)
[гл҃ -] • (*) Блажени есте преподобьнии (~ Μακάριοι ἐστέ, ὅσιοι)

St. John Calabytes

15 Въ еї • с(вѧ)т(а)го иωана х(рист)а ради нищааго (*folio 108v*) • гл҃ в҃ • Отъвьргъсѧ мира (~ Ἀρνησάμενος κόσμον)

[61] Marginal hand: на стих(овие), i.e., with the assigned psalm verses (*aposticha*)
[62] Marginal hand: на г(оспод)и възв(ахъ) / слав(а)
[63] Marginal hand: на хвал(и)те г(оспод)а с н(е)б(е)с(ъ) / по двоиц(и)
[64] Cf. MS Laura γ. 74, f. 38v–39r.
[65] Cf. f. 203r.

Chains of St. Peter

108v 16 Въ ѕ҃і • съпаденнє ч(ь)с(т)ныихъ вєригъ с(вѧ)т(а)го ап(о)с(то)ла петра • гл҃ ѕ҃ • Пакы намъ теплыи (~ Πάλιν ἡμῖν ὁ θερμός)

St. Anthony

109r 17 Въ з҃і • пр(ѣ)п(о)д(о)бьнааго антонна гл҃ в҃ • Єже на земли ангела (~ Τὸν ἐπὶ γῆς ἄγγελον) • гл҃ и҃ • На небо текоуще въшьдъ сѣдѣнии (~ Οὐρανοδρόμῳ ἐπιβὰς ὀχήματι)

109v гл҃ и҃ • Подвигъ нельстьныи твьрдостию

110r гл҃ и҃ • Временьныихъ презьрѧ дольниихъ (~ Τά τῶν προσκαίρων παριδὼν χαμαίζηλα / *Initia*, iv, 33)

110v гл҃ и҃ • Инокъ мъножьство наставьника тѧ (~ Τῶν μοναστῶν τὰ πλήθη, τὸν καθηγητήν σε)

St. Athanasius

18 Въ и҃і • с(вѧ)т(а)го аѳанасиа • гл҃ г҃ • (*) Благочьстие оуставлѧѩ оучааше

111r гл҃ є҃ • (*) Христова свѧщенника (~ Χριστοῦ τὸν ἱεράρχην)

St. Euthymius

20 Въ к҃ • с(вѧ)т(а)го єуфимиѩ стих(и)ра гл҃ в҃ • Оутвьрженъ оумъмь и разоумъмь божиємь (~ Ὠχυρωμένος τὸν νοῦν γνώσει θείᾳ)

111v гл҃ в҃ • Благодоушьствоуите глаголааше родителема (~ Εὐθυμεῖτε ἔλεγε τοῖς γεννήτορσιν)

Apostle Timothy, St. Anastasius

22 Въ к҃в • с(вѧ)т(а)го ап(о)с(то)ла тимоѳѣа и м(оу)ч(ени)ка анастаса стих(и)ра гл҃ а҃ • Свѣтильника вѣрьнымъ (~ Τὸν φωστῆρα τῶν πιστῶν)

112r гл҃ в҃ • Възвеличилъ єси христе ѩкоже въ июдѣистѣи (~ Ἐμεγάλυνας, χριστέ, ὡς ἐν τῇ ἰουδαίᾳ) • гл҃ ѕ҃ • Єже къ богоу любы[66]

St. Clement

112v 23 Въ к҃г • с(вѧ)т(а)го климѧнта анкѵрьскааго стих(и)ра • гл҃ и҃ • Врѣменьныи прошьдъ кроугъ (~ Τὴν τῶν χρόνων τετραχῶς περίοδον)

St. Gregory the Theologian

25 Въ к҃є • с(вѧ)т(а)го григориа б(о)гословьца гл҃ ѕ҃ • (*) Въ цьркъви христовѣ прѣбываѩ

113r гл҃ и҃ • (*) Сьрдьца вѣрьныихъ (~ Τὰς καρδίας τῶν πιστῶν)

Translation of St. John Chrysostom

27 Въ к҃з • възвращение мощии с(вѧ)т(а)го иѡана златооустааго • гл҃ а҃ • Излиѩсѧ благодѣть въ оустьнахъ твоихъ преподобьне отьче иѡане златооусте (~ Ἐξεχύθη ἡ χάρις ἐν χείλεσί σου, ὅσιε πάτερ, ἰωάννη χρυσόστομε)

113v гл҃ а҃ • Веселитьсѧ дьньсь цьркы божиѩ свьтѧщисѧ (~ Ἀγάλλεται σήμερον ἡ ἐκκλησία τοῦ θεοῦ λαμπρυνομένη) гл҃ д҃ • Отьче златооусте ѩко рѣка (~ Πάτερ χρυσόστομε, ὡς ποταμός)

St. Ephraim

114r 28 Въ к҃и • пр(ѣ)п(о)д(о)б(ь)н(а)го єфрѣма сѹрина • гл҃ в҃ • Ѩко финикъ давыдьскы (~ Ὥσπερ φοῖνιξ δαυϊτικῶς) гл҃ ѕ҃ • Разоумьно стрьпьтьныихъ житиѩ отъстоупилъ єси (~ Ἐμφρόνως τῶν ὀχληρῶν τοῦ βίου ἐπαναστάς)

Sts. Cyrus and John

114v 31 Въ л҃а • с(вѧ)тою безмьздьникоу кура иоана стих(и)ра • гл҃ в҃ • Придѣте вѣрьныихъ съборище дьньсь (~ Δεῦτε τῶν πιστῶν ὁ σύλλογος σήμερον) • гл҃ и҃ • Дъвоица моученикъ дьньсь въсиѩ (~ Δυὰς μαρτύρων σήμερον ἀνέτειλεν)

[66] Cf. f. 193r and Jagić, 385 and 596 (for Nov. 16).

February

115r М(ѣ)с(ѧ)ца феврарь рекомыи сѣчьнъ[67] имать д(ь)нии кн҃ • д(ь)нь имат(ь) час(ъ) аі҃ а нощь гі҃

St. Tryphon

1 Въ а҃ д(ь)нь • с(вѧ)т(а)го м(оу)ч(е)н(и)ка троуфона стих(и)ра • гл҃ в҃ • Приобидѣлъ еси сьде земьныихъ (~ Ὑπερφρονήσας τῶν τῇδε γεηρῶν)

115v гл҃ е҃ • Ветъхыи дьньмъ младеньствовавъ (~ Ὁ παλαιὸς ἡμερῶν νηπιάσας)

Meeting of Christ (Purification)

2 Въ в҃ • оусърѣтение г(оспод)а нашего і(су)с(а) х(рист)а • стих(и)ра на г(оспод)и възвах(ъ) • гл҃ а҃ • самоглас[68] • Глаголи сумеоне кого нося на роукоу въ цьркъви радоуеешися (~ Λέγε, συμεών, τίνα φέρων ἐν ἀγκάλαις ἐν τῷ ναῷ ἀγάλλῃ)

116r гл҃ а҃ • Приими сьмеоне егоже подъ мракъмь моиси (~ Δέχου, συμεών, ὃν ὑπὸ τὸν γνόφον μωσῆς) • [гл҃ -] • Приидѣмъ и мы пѣсньми (~ Δεῦτε καὶ ἡμεῖς ᾄσμασιν)

116v гл҃ а҃ • Дьньсь древле мосеови (~ Σήμερον ὁ πάλαι τῷ μωσεῖ)[69] • гл҃ в҃ • Дьньсь сумеонъ на роукоу (~ Σήμερον συμεὼν ἐν ταῖς ἀγκάλαις)[70] • гл҃ в҃ • Свѧтаего свѧтаꙗ дѣвица приносить (~ Τὸν ἱερὸν ἡ ἱερὰ παρθένος προσεκόμισεν)

117r ино • гл҃ в҃ • по҃ Дн҃ь х҃ъ ражаеть: писано на кр(ь)щ(е)ние[71] (*) Дьньсь невидимыи богъ носимъ есть (~ Σήμερον ὁ ἀόρατος θεὸς βαστάζεται / *Initia*, iii, 489)
гл҃ е҃ • Испытаите писаниꙗ (~ Ἐρευνᾶτε τὰς γραφάς)

117v гл҃ ѕ҃ • На роукоу пророчьскоу (~ Ὁ ἐν χερσὶ πρεσβυτικαῖς) • гл҃ ѕ҃ • Да отъвьрзеться двьрь небесьнаꙗ (~ Ἀνοιγέσθω ἡ πύλη τοῦ οὐρανοῦ)

118r гл҃ з҃ • Оукраси свои чьртогъ сионе (~ Κατακόσμησον τὸν νυμφῶνά σου, σιών) • гл҃ з҃ • Единочадаго отъ събезначальнаго отьца (~ Τὸν μονογενῆ ἐξ ἀνάρχου τοῦ πατρός / *Initia*, iv, 219)

118v гл҃ з҃ • Въсиꙗвъшаго прѣже вѣкъ (~ Τὸν ἐκλάμψαντα πρὸ αἰώνων)

119r гл҃ з҃ • Сѣдѧщааго на колесници (~ Τὸν ὀχούμενον ἐν ἅρμασι)

St. Symeon

3 Въ г҃ • сумеона • гл҃ а҃ • *(folio 119v)* Дьньсь древле мосеови (~ Σήμερον ὁ πάλαι τῷ μωσεῖ)[72]

119v гл҃ в҃ • Дьньсь сумеонъ на роукоу (~ Σήμερον συμεὼν ἐν ταῖς ἀγκάλαις)[73]

St. Agatha

5 Въ е҃ • с(вѧ)тыꙗ м(оу)ч(е)н(и)ца агафиа [гл҃ -] • (*) Преславьное чоудо бысть (~ Παράδοξον θαῦμα γέγονεν)

St. Blasius

120r 11 Въ аі҃ • с(вѧ)щ(е)ном(оу)ч(е)н(и)ка власиꙗ гл҃ ѕ҃ • Възрастъ въ пощении (~ Βλαστήσας ἐν τῇ ἀσκήσει)

St. Martinian

120v 13 Въ гі҃ • с(вѧ)т(а)го мартимьꙗна гл҃ в҃ • (*) Радоуисѧ чьстьнаꙗ и мъногочюдьнаꙗ (~ Χαίροις, ἔντιμον καὶ πολυθαύμαστον)

St. Auxentius, St. Cyril[74]

121r 14 Въ ді҃ • пр(е)п(о)д(о)б(ь)н(а)го о(ть)ца нашего аѵзентиꙗ и с(вѧ)т(а)го курила гл҃ д҃ • по҃ Дасть зна:[75] (*) Красотоу прѣсвѣтьлоу дѣтель

[67] See n. 20 above.
[68] I.e., idiomelon
[69] Cf. f. 119r.
[70] Cf. f. 119v.
[71] Reference to a location in the service for Theophany
[72] Cf. f. 116v.
[73] Cf. f. 116v.
[74] Separate commemoration of St. Cyril's repose in A.D. 869 (St. Methodius / d. April 6, 885)
[75] The automelon Ἔδωκας σημείωσιν (n. 29 above)

24 **Въ кд҃ • обрѣтенїе главы иωана кр(ь)ст(ите)лѧ • гл҃ в҃ • Божьствьныихъ разоумъ** (~ Ἡ τῶν θείων ἐννοιῶν)

121v **гл҃ е҃ • по҃ Радоунї:** [76] (*) **Радоунсѧ свѧщенаꙗ главо и свѣтоносьнаꙗ** (~ Χαίροις ἡ ἱερὰ κεφαλὴ καὶ φωτοφόρος)

122r [гл҃ -] • (*) **Въ съсоудѣ съкръвеноу** (~ Στάμνῳ ἐγκεκρυμμένη) • [гл҃ -] • (*) **Глава агньца божиꙗ** (~ Κάρα ἡ τὸν ἀμνὸν τοῦ θεοῦ)

122v **гл҃ ѕ҃ • Чьсо изидосте видѣтъ чловѣка**
гл҃ ѕ҃ • Съкровище божьствьныихъ даровъ (~ Θησαυρὸς ἐνθέων δωρεῶν)

123r **гл҃ ѕ҃ • Высечьстьноую главоу крьстителѧ** (~ Τὴν πανσεβάσμιον κάραν τοῦ βαπτιστοῦ σου)

March

М(ѣ)с(ѧ)ць мартъ рекомыи сухыи [77] **имат(ь) д(ь)нии ла҃ • д(ь)ни имат(ь) час(ъ) вı҃ • а нощь вı҃**

St. Eudocia

1 **Въ а҃ д(ь)нь • с(вѧ)тѣи еудокиѣ**
гл҃ ѕ҃ • Оставивъши красьнаꙗ (~ Καταλιποῦσα τὰ τερπνά)

The Forty-Two Martyrs of Amorion

123v 6 **Въ ѕ҃ • страс(ть)** [78] **с(вѧ)щ(е)но м(оу)ч(е)н(и)къ новоꙗвленыихъ мв҃** [79] **• гл҃ ѕ҃ • Пълкъ боговѣньчаныи новоꙗвленыихъ** (~ Φάλαγγα θεοστεφῆ ἀρτιφανῶν)

124r **гл҃ ѕ҃ • (*) Цьркы дьньсь тържьствоуеть** (~ Ἡ ἐκκλησία σήμερον πανηγυρίζει)

9 **Въ ѳ҃ • страс(ть)** [80] **с(вѧ)т(ы)хъ м҃ м(оу)ч(е)н(и)къ въ градѣ севастии м(оу)ч(е)ныихъ • гл҃ а҃ •** *(folio 124v)* **Ликъ четверодесѧтьно** (~ Χορὸς τετραδεκαπύρσευτος)

124v **гл҃ и҃ в҃ • Търпѧще моукы крѣпъко** (~ Φέροντες τὰ παρόντα γενναίως)
гл҃ в҃ и҃ • Метоуще ωдѣание высе (~ Ῥίπτοντες περιβόλαια πάντα)

125r **гл҃ в҃ и҃ • Зьрѧще ꙗко пища моучениꙗ** (~ Βλέποντες ὡς τρυφὰς τὰς βασάνους)

125v **гл҃ в҃ и҃ • Ведоми къ водѣ живѣ**

126r **гл҃ в҃ • Истиньноую чашю отъ своихъ кръвии огньмь** (~ Ἀληθείας κρατῆρα ἐξ οἰκείων αἱμάτων τῷ πυρί) • **гл҃ в҃ • Огневи противльшеся и стоуденню съгрѣвъшеся** (~ Τῷ πυρὶ στομωθέντες καὶ τῷ κρύει θαλφθέντες / *Initia*, iv, 363)

126v [гл҃ -] • **Ѥзеро ꙗко раи** (~ Τὴν λίμνην ὡς παράδεισον) • **гл҃ в҃ • Четырьдесѧтечисла лика моученичьска** (~ Τὴν τετραδεκάριθμον χορείαν τῶν μαρτύρων)

St. Alexius

127r 17 **Въ зı҃ • с(вѧ)т(а)го альѯа чл(о)в(ѣ)ка б(о)жиꙗ • гл҃ а҃ • по҃ Нбнымъ:** [81]
(*) **Страньнолюбиемь цвьтыи**

127v [гл҃ -] • (*) **Въ отьчьствѣ твоемь**
[гл҃ -] • (*) **На твьрдѣмь камени доуши**

Annunciation

25 **Въ кє҃ • бл(а)говѣщение с(вѧ)тыꙗ б(о)г(ороди)ца • гл҃ а҃ • по҃ Ѡ прѣславь:** [82] (*)
Отъ вышьниихъ мѣстъ гавраилъ бесплътьныи

128r [гл҃ -] • (*) **Ѡ дивьное чоудо гавриилъ поустисѧ** (~ Ὢ τοῦ παραδόξου θαύματος! γαβριὴλ ἐστάλη / *Initia*, v/1, 232)
[гл҃ -] • (*) **Ѡ дивьное чоудо богъ слово**

[76] The automelon Χαίροις ἀσκητικῶν ἀληθῶς (n. 24 above)
[77] See n. 20 above.
[78] Cf. f. 18v (n. 6 above) and f. 124r.
[79] I.e., the "newly revealed" martyrs (of A.D. 847)
[80] Cf. f. 18v (n. 6 above) and f. 123v.
[81] The automelon Τῶν οὐρανίων ταγμάτων (*Initia*, iv, 352–53)
[82] Ambiguous reference to the Ὢ τοῦ παραδόξου θαύματος matrix of model chants and contrafacta in the first mode; cf. f. 183r and *Initia*, v/1, 232–33.

(~ Ὢ τοῦ παραδόξου θαύματος! ὁ θεὸς καὶ λόγος / *Initia*, v/1, 234)

128v гл҃ а҃ • Въ шестыи мѣсяць архистратигъ
(~ Τῷ ἕκτῳ μηνὶ ὁ ἀρχιστράτηγος)
гл҃ а҃ • Въ мѣсяць шестыи посъланъ бысть
(~ Ἐν τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη)

129r гл҃ в҃ • Отъ вѣка оутаієна отъкрываієтьсѧ
(~ Τὸ ἀπ' αἰῶνος μυστήριον ἀνακαλύπτεται)

129v гл҃ д҃ • Въ шестыи мѣсяць посъланъ бысть
(~ Τῷ ἕκτῳ μηνὶ ἀπεστάλη)
гл҃ д҃ • Се въздвиженниє нын[ѣ] ꙗвисѧ намъ
(~ Ἰδοὺ ἡ ἀνάκλησις νῦν ἐπέφανεν ἡμῖν)

130r гл҃ д҃ • Ѩзыка ієгоже не вѣдѧаше
(~ Γλῶσσαν ἣν οὐκ ἔγνω)
гл҃ ѕ҃ (?) • Посъланъ бысть съ небесе гавриилъ
(~ Ἀπεστάλη ἐξ οὐρανοῦ γαβριήλ)

Archangel Gabriel

130v 26 Въ кѕ҃ • съборъ с(вѧ)т(а)го и б(о)ж(ь)ствьнааго арханг(е)ла гаврила

131r гл҃ д҃ • по҃ Дасть зна: [83] • (*) Родъ чловѣчьскыи тѧ гавриле архистратиже
[гл҃ -] (*) Отъꙗ сѧ средъградиє вражьды

131v [гл҃ -] • (*) Прѣстолоу прѣдъстоꙗ трьслъньчьнааго (~ Τῷ θρόνῳ παρεστηκώς, μακάριε, τῆς πρισηλίου / *Initia*, iv, 331)[84]

April

М(ѣ)с(ѧ)ць апрııль рекомыи брѣзьнъ [85] имат(ь) д(ь)ни л҃ • д(ь)нь имат(ь) час(ъ) гı҃ • а нощь аı҃

St. Mary of Egypt

1 памѧт(ь) пр(ѣ)п(о)д(о)бьныꙗ марииꙗ ієгѷптѧныиѧ • гл҃ в҃ • Доушевьнаꙗ оуловлениꙗ
(~ Τὰ τῆς ψυχῆς θηρεύματα)

132r Стих(и)ра • гл҃ ѕ҃ • по҃ Все оупованиє на: [86] (*) Тебѣ оубо възбрани (~ Σὲ μὲν διεκώλυε)

132v [гл҃ -] • (*) Мѣстомъ поклоньшисѧ
(~ Τόπους προσκυνήσασα) по҃ • (*) Въ поустыни живъши (~ Ἔρημον οἰκήσασα)

St. George[87]

133r 23 Въ кг҃ • с(вѧ)т(а)го м(оу)ч(е)ника х(ристо)ва геωргиꙗ • гл҃ в҃ • Маієть праваꙗ рече
(~ Νευέτω δίκαια, ἔφησεν)

133v стих(и)ра • гл҃ д҃ • Вьси ꙗзыци въсплещѣте роуками (~ Πάντα τὰ ἔθνη κροτήσατε χεῖρας)[88] • гл҃ д҃ • Пѣниє пѣнии ликъствоующе коупьно (~ Ἆισμα ᾀσμάτων χορεύοντες ἅμα)

134r гл҃ д҃ • Краса моученикъ и слава правьдьникъ
(~ Στήλη μαρτύρων καὶ δόξα δικαίων / *Initia*, iii, 546) • гл҃ д҃ • (*) Приидѣте любѧщеи моученикы пѣсньноую (~ Δεῦτε φιλομάρτυρες, ᾀσματικήν)

134v гл҃ е҃ • Приидѣте вѣрьныихъ оутвьрженије приидѣте праздьникъ (~ Δεῦτε τῶν πιστῶν τὸ σύστημα, δεῦτε ἑορτήν)

135r гл҃ ѕ҃ • Достоино имѧ прижилъ ієси (~ Ἀξίως τοῦ ὀνόματος ἐπολιτεύσω) • гл҃ ѕ҃ • Приидѣте вьси земьнии коньци доуховьныи ликъ съвъкоупимъ пѣнии (~ Δεῦτε πάντα τῆς γῆς τὰ πέρατα πνευματικὴν χορείαν ἐπικροτήσωμεν, τῶν ᾀσμάτων)

135v гл҃ ѕ҃ • Дьньсь вьселенаꙗ вьсѧ (~ Σήμερον ἡ οἰκουμένη πᾶσα)

Apostle Mark

25 Въ ке҃ • с(вѧ)т(а)го ап(о)с(то)ла марка еу(ан)г(ели)ста

136r стих(и)ра • гл҃ а҃ • по҃ Прѣхвальнии мч҃: [89] (*) Ѡ марче прехвальне пища
(~ Ὦ μάρκε πανάριστε, τρυφῆς)
гл҃ а҃ • (*) Ѡ марче преславьне моудра
(~ Ὦ μάρκε θεόσοφε σοφοῦ)
гл҃ а҃ • (*) Ѡ марче преблажене христа [90]

136v гл҃ в҃ и҃ • На твои излиꙗсѧ благодѣть (~ Σοῦ ἐξεχύθη ἡ χάρις) • гл҃ и҃ • Приидѣте небесьнааго оучениꙗ (~ Δεῦτε τῆς οὐρανίου μυσταγωγίας)

[83] The automelon Ἔδωκας σημείωσιν (see n. 29 above)
[84] Cf. Θρόνῳ παριστάμενος τῆς τρισηλίου θεότητος, καὶ πλουσίως (*Initia*, ii, 114; and MR, II, 74.)
[85] See n. 20 above.
[86] The automelon Ὅλην ἀποθέμενοι ἐν οὐρανοῖς (see n. 38 above)
[87] Cf. f. 200r.
[88] Ibid.
[89] The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n. 23 above)
[90] Cf. Ὦ μάρκε πανεύφημε, χριστόν (*Initia*, v/1, 132)

Apostle James, son of Zebedee

137r 30 Въ л҃ • с(вѧ)т(а)го ап(о)с(то)ла иꙗкова зеведеова • гл҃ а҃ • (*) Апостоле моученичe иꙗкове добраго пастырѧ (~ Ἀπόστολε καὶ μάρτυς ἰάκωβε, τοῦ καλοῦ ποιμένος)
гл҃ и҃ • Пьрвѣиe прѣхвальнe богоизбьраныꙗ (~ Πρῶτος, πανεύφημε, τῆς θεολέκτου)

May

М(ѣ)с(ѧ)ць маи рекомыи травьнъ[91] имать д(ь)нии л҃а • д(ь)нь имат(ь) час(ъ) д҃i • а нощь і҃

Prophet Jeremiah

1 Въ а҃ д(ь)нь • с(вѧ)т(а)го *(folio 137v)* пр(о)р(о)ка иеремиꙗ • стих(и)ра • гл҃ а҃ • (*) Оумъ прѣчистыи и житиe тихо (~ Νοῦς καθαρώτατος καὶ βίος)[92]

St. Athanasius, Archbishop of Alexandria

137v 2 Въ в҃ • с(вѧ)т(а)го о(ть)ца аѳанасиꙗ архиеп(и)с(ко)па алеѯандрьска • гл҃ д҃ • по҃ Зъваныи:[93] (*) Бесъмьртьнааго живота съподобивъсѧ (~ Ὁ ἀθανάτου ζωῆς ἠξιωμένος / *Initia*, iii, 2)

138r по҃ • гл҃ е҃[94] • (*) Прѣподобьне отьче богоносе аѳанасие из млада (~ Ὅσιε πάτερ, θεοφάνορ ἀθανάσιε, ἐκ βρέφους / *Initia*, iii, 162)[95]

138v гл҃ г҃ • (*) Въ постьницѣхъ вышьнии моученикъ

St. John the Theologian (Evangelist)[96]

8 Въ и҃ • памѧт(ь) с(вѧ)т(а)го ап(о)ст(о)ла иѡана б(ог)ословьца и еуанг(е)лис(та)

гл҃ ѕ҃ • по҃ Гь възнесесѧ:[97] Апостоле боговидьць възлюбленыи[98]

139r гл҃ ѕ҃ • Ꙗко сльньце въсиꙗвъ свѣта

Sts. Constantine and Helen

139v 21 Въ к҃а • с(вѧ)т(а)го костѧнтина и олены
гл҃ в҃ • Богатыихъ даровъ лоучьшаꙗ (~ Πλουσίων δωρεῶν τὰ κρείττονα)
гл҃ в҃ • Благочьстиваго костѧнтина (~ Τοῦ εὐσεβοῦς κωνσταντίνου)

140r гл҃ ѕ҃ • Влекомъ на распѧтие творьць (~ Ἑλκόμενος ἐπὶ σταυροῦ ὁ ποιητής)
[гл҃ -] • Свѣтъ свѣтьлыи (~ Σέλας φαεινότατον)

140v гл҃ и҃ • Цесаремъ цесарь (~ Ὁ τῶν ἀνάκτων ἄναξ)

St. Symeon of the Wonderful Mountain

141r 24 Въ к҃д • с(вѧ)т(а)го сумеона иже въ дивьнѣи горѣ • стих(и)ра • гл҃ в҃ • (*) На горoу высокоу образьно (~ Εἰς ὄρος ὑψηλὸν συμβολικῶς)

141v гл҃ ѕ҃ • (*) Отьче достоchюдьне поустыни ꙗвисѧ доброе питѣние (~ Πάτερ ἀξιάγαστε, τῆς ἐρήμου ὤφθης κάλλιστον θρέμμα)

June

St. Justin the Philosopher

1 М(ѣ)с(ѧ)ца иоуниа въ а҃ д(ь)нь с(вѧ)т(а)го м(оу)ч(е)н(и)ка иоустиана филосoфа

St. Theodore Stratelates

8 Въ и҃ д(ь)нь • с(вѧ)т(а)го ѳеодора стратилата стих(и)ра • гл҃ е҃ • Дьньсь въсиꙗ паче дьнницѣ (~ Σήμερον ἀνέτειλεν ὑπὲρ τὸν ἑωσφόρον)

142r гл҃ и҃ • Страстотьрпьчьскыи съставивъ подвигъ (~ Ἀθλητικὸν συστησάμενος στάδιον)

142v гл҃ и҃ • Божиихъ даровъ (~ Τῶν τοῦ θεοῦ δωρεῶν)

[91] See n. 20 above.
[92] MSS Sinai 1216, f. 116v and Sinai 1219, f. 110r
[93] The automelon Ὁ ἐξ ὑψίστου κληθείς (see n. 52 above)
[94] Implicit reference to the Ὅσιε πάτερ matrix of model chants and contrafacta
[95] MS Sinai 1226, f. 152r
[96] Cf. ff. 23r and 199v

[97] The automelon Ὁ κύριος ἀνελήφθη εἰς οὐρανούς (*Initia*, iii, 77)
[98] Stefanovic, "The Tradition . . . ," ii, 28, no. 342

Apostles Bartholomew and Barnabas

11 Въ аі • с(вѧ)тоую ап(о)с(то)лоу варфоломѣꙗ и варнавы • стих(и)ра • гл҃ ѕ • Варнава прехвальне блистаюштиисѧ (~ Βαρνάβα πανεύφημε, τὸ ἐξαστράπτον)

143r гл҃ и • Апостоле съпасовъ варнаво прехвальне (~ Ἀπόστολε τοῦ σωτῆρος, βαρνάβα πανεύφημε)

St. Methodius

14 Въ ді • с(вѧ)т(а)го меѳодиꙗ • гл҃ д • (*) Весело дьньсь цьркы (~ Εὐφροσύνως σήμερον ἡ ἐκκλησία)

143v гл҃ ѕ • (*) Звѣзда възиꙗ благочьстиꙗ (~ Ἀστὴρ ἀνέτειλεν εὐσεβείας)

Sts. Manuel, Sabel, and Ismael

144r 17 Въ зі • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ маноуила савела изманла • гл҃ и • Въ истиноу въжделѣвъше тебе (~ Εἰλικρινῶς ποθήσαντές σε)

St. Leontius

144v 18 Въ иі • с(вѧ)т(а)го м(оу)ч(е)н(и)ка леонтиꙗ гл҃ а • Страстотьрпьце леонтие прехвальне отъ любъве (~ Ἀθλοφόρε λεόντιε πανεύφημε, τῆς ἀγάπης) • гл҃ д • Веселисѧ небо дьньсь свѣтьло и земльѧ радоуетьсѧ (~ Εὐφραίνεται οὐρανὸς σήμερον φαιδρῶς καὶ ἡ γῆ ἀγάλλεται)

St. Julian

145r 21 Въ ка • с(вѧ)т(а)го м(оу)ч(е)н(и)ка иоулиана гл҃ в • Непорочьныꙗ вѣры неистъштеное питие (~ Τῆς ἀμωμήτου πίστεως τὸ ἀκένωτον πόμα)

Nativity of St. John the Forerunner

145v 24 Въ кд • р(о)ж(ь)ство с(вѧ)т(а)го иоана пр(е)д(ъ)т(е)чѧ • гл҃ а • Въскаплѣте горы сладость и хълми ꙗко агнинци (~ Σταλάξατε τὰ ὄρη γλυκασμόν, καὶ οἱ βουνοὶ ὡς ἀρνία) • гл҃ а • Богоназнаменаныи гласъ (~ Ἡ θεοσήμαντος φωνή)

146r гл҃ а • Проповѣдьникъ бысть агница (~ Κῆρυξ γέγονας τοῦ ἀμνοῦ)
[гл҃ -] • Отъ пророка пророка (~ Τὸν ἐκ προφήτου προφήτην)

146v гл҃ в • Иштрева матерьнѧ освѧштенъ (~ Ὁ ἐκ κοιλίας μητρὸς ἁγιασθείς) • гл҃ д • Божию словоу хотѧштю (~ Θεοῦ λόγου μέλλοντος) • гл҃ д • Раздрѣшаеть захарниио мълчание (~ Λύει τοῦ ζαχαρίου τὴν σιωπήν)

147r гл҃ д • Пророкъ и прѣдътечѧ отъ чрѣва (~ Προφήτης καὶ πρόδρομος ἀπὸ γαστρός) • гл҃ д • Иоане прехвальне и вьселеньскыи (~ Ἰωάννη πανεύφημε καὶ οἰκουμενικέ)

147v гл҃ д • Ѡ прѣславьное чюдо иже слова ангельска (~ Ὢ τοῦ παραδόξου θαύματος! ὁ τῷ λόγῳ τοῦ ἀγγέλου)

148r гл҃ ѕ • Възиꙗ дьньсь отъ беспльдьныꙗ
гл҃ ѕ • Звѣзда звѣздамъ предътечѧ (~ Ἀστὴρ ἀστέρων πρόδρομος)
гл҃ ѕ • Дьньсь свѣта свѣтильникъ (~ Σήμερον τοῦ φωτὸς ὁ λύχνος)

148v гл҃ и • Исаиꙗ нынѣ пророка (~ Ἡσαΐου νῦν τοῦ προφήτου)

149r гл҃ и • Вижь елисавефь (~ Βλέπε τὴν ἐλισάβετ) • гл҃ и • Подобаеть иоаноу благооуханиe (~ Πρέπει τῷ ἰωάννῃ ἡ εὐωδία)

Apostles Peter and Paul

149v 29 Въ кѳ • с(вѧ)т(ы)хъ ап(о)с(то)лъ петра и павьла • гл҃ а • Иже по градомъ оузы къто исповѣсть чьстьныи апостоле ли къто предъставить (~ Τὰ κατὰ πόλιν δεσμὰ τίς διηγήσεται, ἔνδοξε ἀπόστολε; ἢ τίς παραστήσει) • гл҃ в • Кыими похвальныими вѣньци оувѧземъ петра и паула (~ Ποίοις εὐφημιῶν στέμμασιν ἀναδήσωμεν πέτρον καὶ παῦλον)

150r гл҃ в • Кыими пѣсньныими добротами вѣньчаемъ петра и паула (~ Ποίοις ὑμνῳδιῶν κάλλεσιν ἀνυμνήσωμεν πέτρον καὶ παῦλον) • по • Кыими доуховьныими пѣнии похвалимъ петра и паула (~ Ποίοις

πνευματικοῖς ᾄσμασιν ἐπαινέσωμεν πέτρον καὶ παῦλον)

150v гл̃ в̃ • Приди оубо дьньсь вѣрьнынхъ похвальноѥ (~ Δεῦρο δή μοι σήμερον τὸ τῶν πιστῶν εὐθύμως)

151r гл̃ в̃ • Петръ вьрховьнни преславьнынхъ (~ Πέτρε, κορυφαῖε τῶν ἐνδόξων)

151v гл̃ в̃ • Пауле оуста господьнꙗ (~ Παῦλε, στόμα κυρίου) • гл̃ г̃ • Горьнꙗаго иѥроусалима гражанина (~ Οἱ τῆς ἄνω ἱερουσαλὴμ πολῖται) • гл̃ д̃ • Христосъ тꙗ пьрвѣѥ (~ Χριστὸς σὲ πρῶτον)

152r гл̃ д̃ • Трикраты въпрошениѥ (~ Τῷ τριττῷ τῆς ἐρωτήσεως)

152v гл̃ ѥ̃ • Премоудрость божниꙗ присносоущьно (~ Ἡ σοφία τοῦ θεοῦ, ὁ συναΐδιος) гл̃ ѕ̃ • Вьсечьстьнъ апостольскын (~ Ἡ πάνσεπτος τῶν ἀποστόλων)

153r гл̃ ѕ̃ • Праздьникъ радостьнъ ꙗвисꙗ (~ Ἑορτὴ χαρμόσυνος ἐπέλαμψε)

153v гл̃ ѕ̃ • Благочьстиꙗ истинѣ проповѣдьника и цьркъвьнѣи (~ Τοὺς τῆς εὐσεβείας ἀληθεῖς κήρυκας, καὶ τῆς ἐκκλησίας)

154r гл̃ и̃ • Еже приидоста създаниѥ освѣтивъша (~ Ἣν διήλθετε κτίσιν φωτίσαντες) гл̃ и̃ • Хоульникъ и гонитель бысть цьркъве (~ Ὑβριστὴς καὶ διώκτης τῆς ἐκκλησίας)

The Twelve Apostles

30 Въ л̃ • с(вꙗ)т(ы)хъ ап(о)с(то)лъ в̃ї ст(и)х(и)ра таꙗже

July

Sts. Cosmas and Damian

1 М(ѣ)с(ꙗ)ца иоулиа въ а̃ д(ь)нь

154v с(вꙗ)тоую безмьздьникоу козмы и дамиана ст(и)х(и)ра • гл̃ ѕ̃ • самогл̃ан: а стих(и)ра пис(а)на ноꙗмбрꙗ въ а̃ д(ь)нь [99]

Deposition of the Robe of the Theotokos

2 Въ в̃ • положениѥ ризѣ пр(ѣ)с(вꙗ)тѣи б(огороди)ци • гл̃ в̃ • Съмыслъ очистивъше и оумъ (~ Φρένα καθάραντες καὶ νοῦν)

St. Procopius

8 Въ и̃ • с(вꙗ)т(а)го прокопиа • гл̃ г̃ • *(folio 155r)* Оуношьскоую имѣꙗ въздрастъ (~ Νεανικὴν ἄγων τὴν ἡλικίαν)

155r гл̃ д̃ • Багрꙗницею кръве моучениꙗ твоѥго (~ Κογχύλῃ αἵματος τοῦ μαρτυρίου σου)

155v гл̃ ѕ̃ • Въсиꙗ дьньсь преславьнаꙗ (~ Ἐξέλαμψε σήμερον ἡ ἔνδοξος) • гл̃ ѕ̃ • Дьньсь вьселенаꙗ вьсꙗ (~ Σήμερον ἡ οἰκουμένη πᾶσα) [100]

156r гл̃ и̃ • Таиньныими лоучꙗми (~ Ταῖς μυστικαῖς λαμπηδόσι • гл̃ и̃ • Ꙗкоже паулъ зъваниѥ (~ Ὥσπερ ὁ παῦλος τὴν κλῆσιν)

St. Euphemia [101]

156v 11 Въ а̃ї • с(вꙗ)тыꙗ м(оу)ч(е)н(и)ца ѥуфимиѣ гл̃ г̃ • Страстотьрпьчьскоѥ тържьство вѣрьнии (~ Ἀθλητικὴν πανήγυριν, πιστοί)

157r гл̃ г̃ • Истиньноую чашоу отъ своихъ кръвии страдальчьскынхъ (~ Ἀληθείας κρατῆρα ἐξ οἰκείων αἱμάτων ἀθλητικῶν) гл̃ г̃ • Иже кръвию христовою (~ Οἱ τῷ αἵματι χριστοῦ)

157v гл̃ ѕ̃ • Одесноую съпаса прѣдъста (~ Ἐκ δεξιῶν τοῦ σωτῆρος παρέστη) гл̃ ѕ̃ • Процвьтъшиꙗ добродѣтельми (~ Ἡ διηνθισμένη ταῖς ἀρεταῖς)

158r гл̃ и̃ • Вьсꙗкъ ꙗзыкъ да подвижетьсꙗ къ благохвалению (~ Πᾶσα γλῶσσα κινείσθω πρὸς εὐφημίαν)

Sts. Cerycus and Julitta

158v 15 Въ ѥ̃ї • с(вꙗ)т(а)го кюрика и оулиты гл̃ в̃ • Иже отъ пеленъ испълненъ (~ Ὁ ἐκ σπαργάνων πεπληρωμένος) гл̃ в̃ • Младеньць ꙗвисꙗ въ моученицѣхъ (~ Νήπιος ἀνεφάνης ἐν μάρτυσι)

[99] Cf. f. 39v.

[100] Cf. f. 135v.
[101] Cf. ff. 17r–18v.

гл҃ ѕ҃ • Прїдѣте и видите вьси страньно цюдо и преславьно (~ Δεῦτε καὶ θεάσασθε ἅπαντες ξένον θέαμα καὶ παράδοξον)

159r гл҃ и҃ • Трилѣтьнъ троицю (~ Ὁ τριετὴς τὴν τριάδα)

St. Marina

17 Въ з҃і • с(вѧ)тыѩ марины • гл҃ а҃ • Ꙗко на камене тврьдѣ исповѣданиꙗ (~ Ὡς ἐν πέτρᾳ στερρᾷ τῆς ὁμολογίας)

159v гл҃ (в҃ ?) • Въ градѣ бога нашего на горѣ (~ Ἐν πόλει τοῦ θεοῦ ἡμῶν, ἐν ὄρει)
гл҃ в҃ • Гласъмь веселиꙗ и пѣсньми (~ Ἐν φωνῇ ἀγαλλιάσεως καὶ ἐν ψαλμοῖς)

Prophet Elijah

160r 20 Въ к҃ • с(вѧ)т(а)го пр(о)р(о)ка илиѣ
гл҃ а҃ • Доуховьныими пѣсньми пророкы (~ Πνευματικοῖς ᾄσμασι τοὺς προφήτας)
гл҃ в҃ • Подъимъши колесница тѧ огньносьна (~ Τὸ ἐξᾶραν ἅρμα σε πυρφόρον)

160v [гл҃ -] • Свѣтилѣ въсиꙗста вьселенѣи (~ Φωστῆρες ἀνέτειλαν τῇ οἰκουμένῃ)
[гл҃ -] • На огньнѣ колесници (~ Ἐν πυρίνῳ ἅρματι)

161r гл҃ ѕ҃ • Пророче и проповѣдателю христовъ (~ Προφῆτα κῆρυξ χριστοῦ)
гл҃ ѕ҃ • Придѣте правовѣрьныихъ съньмище (~ Δεῦτε τῶν ὀρθοδόξων τὸ σύστημα)

161v гл҃ и҃ • Пророкомъ начальника (~ Τῶν προφητῶν τοὺς ἀκραίμονας)

St. Mary Magdalen

162r 22 Въ к҃в • марии магдалыни • гл҃ ѕ҃ • Пьрвѣѥ видѣвъши божиѥ (~ Πρώτη κατιδοῦσα τὴν θείαν) • гл҃ и҃ • Волею обнищавъшоу (~ Τῷ ἑκουσίως πτωχεύσαντι)

St. Christina, Sts. Boris and Gleb

163r 24 Въ к҃д • с(вѧ)тѣи м(оу)ч(е)н(и)цѣ хрьстинѣ
гл҃ а҃ • (*) Съ вышьними чинъми съчеталасѧ ѥси (~ Μετὰ τῶν ἄνω ταγμάτων συνηριθμήθης) • гл҃ в҃ • (*) Ꙗко мура стькльницоу кръвь свою принесла ѥси своѥмоу женихоу христоу хрьстино (~ Ὡς ἀλάβαστρον μύρου τὸ αἷμά σου προσενήνοχας τῷ σῷ νυμφίῳ χριστῷ, χριστίνα)

163v гл҃ в҃ • Христоименитыимь ти зъванииѥмь (~ Τῇ χριστωνύμῳ σου κλήσει)
гл҃ д҃ • Оудивисѧ христе крьста твоѥго (~ Ἐθαυματούργησε, χριστέ, τοῦ σταυροῦ σου)

164r гл҃ е҃ • Дѣвьствьныѩ твоѥꙗ възлюбивъ (~ Τῇ παρθενικῇ σου θελχθείς)

164v Въ тъ ж(е) д(ь)нь • с(вѧ)тоую м(оу)ч(е)н(и)коу х(ристо)воу бориса и глѣба
гл҃ в҃ • по҃ Кыими поx:[102] Кыими похвальныими вѣньць вѣньчаѥмъ пѣваѥмаꙗ • по҃ • Кыими пѣсньныими добротами

165r Кыими доуховьныими словесы

165v Ст(и)х(и)ра • гл҃ ѕ • по҃ Вьсе оупъвание:[103] Вьсе горѣ въզложьша моученика
[гл҃ -] • Чини ангельстии оудивишасѧ

166r [гл҃ -] • Не тъкъмо ангели нъ и родъ
гл҃ ѕ҃ • Придѣте въсхвалимъ чюдотворьцоу и моученикоу

166v гл҃ и҃ • Придѣте новокрьщении роусьстии

167r гл҃ и҃ • Пльтьскоую богатѧща свѧтаꙗ

168r гл҃ и҃ • Врата прѣкрасьнаꙗ ваю страсти

168v гл҃ и҃ • Богомь изъбьрании люди и новопросвѣщении

Dormition of St. Anna, St. Eupraxia

169r 25 Въ к҃е • с(вѧ)тыѩ аньны • гл҃ и҃ • Оть неплодьноую бокоу (~ Οἱ ἐξ ἀκάρπων λαγόνων)

169v Въ тъ ж(е) д(ь)нь еупраѯиа
гл҃ в҃ • Истиньноуоумоу рачителю оуневѣстивъшисѧ (~ Τὸν ὄντως ἔρωτα νυμφευσαμένη)

St. Panteleimon

170r 27 Въ к҃з • с(вѧ)то(г)о пантелѣимона стих(и)ра
гл҃ а҃ • Подвигъмь добрыимь подвизавъсѧ (~ Ἀγῶνα καλὸν ἠγωνίσω) • гл҃ а҃ • Вьсѣмъ

[102] The automelon Ποίοις εὐφημιῶν στέμμασιν (*Initia*, iii, 337); see ff. 149v–150r.

[103] The automelon Ὅλην ἀποθέμενοι ἐν οὐρανοῖς (see n. 38 above)

милостнвын господь (~ Ὁ πάντων ἐλεήμων κύριος)

170v гл҇ в҃ • Матере благочьстнвыꙗ въꙁлюбилъ ѥсн (~ Μητρὸς εὐσεβοῦς ἐπιποθήσας)

171r гл҇ в҃ • Беꙁдьноу благодать подаѥшн (~ Ἀναργύρως τὴν χάριν παρέχεις)
гл҇ в҃ • по҃ Кынмн похвальнын: [104] Кынмн пѣсньнынмн добротамн тебе пантелеимоне оукрашю

171v [гл҇ -] • Кынмн пѣнныꙗ пѣсньмн тебе пантелеимоне въꙁвелнчю

172r [гл҇ -] • Кынмн хвальнынмн пѣсньмн тебе пантелеимоне въспою • гл҇ е҃ • Прндѣте моученнколюбьцн ѥдниомыслньно (~ Δεῦτε, φιλομάρτυρες, ὁμοφρόνως)

172v гл҇ е҃ • Прѣсвѣтьлаꙗ моученнка снꙗѥть (~ Ἡ παμφαὴς τοῦ μάρτυρος λάμπει)

173r гл҇ ѕ҃ • Въснꙗ дьньсь высечьстьнаꙗ памѧть беꙁмьꙁдьннка (~ Ἐξέλαμψε σήμερον ἡ σεβάσμιος) • гл҇ н҃ • Матерьне въꙁлюбнвъ благочьстнѥ (~ Μητρικὴν ἀγαπήσας εὐσέβειαν)

August

173v М(ѣ)с(ѧ)ць авгоустъ рекомын ꙁаревъ [105] нмат(ь) д(ь)ннн лА҃ • д(ь)нь нмат(ь) час(ъ) гі҃ а нощь аі҃

The Holy Seven Maccabees, Sts. Eleazar and Solomonia

1 Въ а҃ • с(вѧ)т(ы)хъ макавен ниелеаꙁара н соломонн н ꙁ҃ отрокъ ѥю

174r [гл҇ - ?] • Ѥже на макавен събьраноую (~ Τὸν κατὰ τῶν μακκαβαίων συγκροτηθέντα)
гл҇ ѕ҃ • по҃ Търпѧщемꙋ: [106] Сълнньце ѥлеаꙁаръ да пѣтъ боудеть (~ Ἥλιος ἐλεάζαρ ὑμνείσθω / *Initia*, ii, 37)

174v [гл҇ -] • Ведена бѣаше съ сынъмн матн по҃ Нмоуще матерьне оброученнѥ

175r гл҇ н҃ • Свѧтнн макавен (~ Οἱ ἅγιοι μακκαβαῖοι)

Translation of St. Stephen

175v 2 Въ в҃ • въꙁвраштенне моштнн пьрвом(оу)ч(е)н(н)ка стефана
гл҇ д҃ • Стефане славьне небесьнын гражаннне (~ Στέφανε ἔνδοξε, οὐρανοπολῖτα)
гл҇ ѕ҃ • Пьрвын моученнкъ ꙗвнсѧ (~ Πρῶτος ἐν μάρτυσιν ἐδείχθης)

176r гл҇ н҃ • Радоуисѧ о господн вѣньченосьче (~ Χαίροις ἐν κυρίῳ, στεφανηφόρε)

St. Eusignius, Forefeast of the Transfiguration

5 Въ е҃ • с(вѧ)т(а)го ѥусегннꙗ н предъпраꙁдьньство преображенню [107]
гл҇ а҃ • Древле съ монсеѥмь (~ Ὁ πάλαι τῷ μωσεῖ)

176v гл҇ а҃ • Твоѥго ѥднночадааго сына (~ Τὴν σὴν τοῦ μονογενοῦς υἱοῦ)

177r [гл҇ -] • Ꙁаоут(рьнꙗ) [108] • Беꙁмѣрьноѥ твоѥ свѣтопролнтнꙗ (~ Τὸ ἄσχετον τῆς σῆς φωτοχυσίας)

Transfiguration

6 Въ ѕ҃ • преображенне г(осподь)не • гл҇ в҃ • Нже на горѣ ѳаворьстѣн (~ Ὁ ἐν τῷ ὄρει τῷ θαβώρ)

177v гл҇ д҃ • Прѣже распѧтнꙗ твоѥго господн гора (~ Πρὸ τοῦ σταυροῦ σου, κύριε, ὄρος)
гл҇ д҃ • Прѣже распѧтнꙗ твоѥго господн понмъ (~ Πρὸ τοῦ σταυροῦ σου, κύριε, παραλαβών)

178r гл҇ д҃ • На горѣ высоцѣ прѣображьсѧ (~ Εἰς ὄρος ὑψηλὸν μεταμορφωθείς)

178v гл҇ д҃ • Гора ннъгда мрачьна (~ Ὄρος τὸ ποτὲ ζοφῶδες)

179r гл҇ д҃ • по҃ Хотѣхъ сльꙁа: [109] (*) Ꙗвнлъ ѥсн г(оспод)н на горѣ ѳаворьстѣн • [гл҇ -] • (*)

[104] The automelon Ποίοις εὐφημιῶν στέμμασιν (see n. 102 above)

[105] See n. 20 above.

[106] The automelon Φέροντες τὰ παρόντα γενναίως (*Initia*, v/1, 10); see f. 124v.

[107] Forefeast of the Transfiguration; cf. f. 182r

[108] I.e., the morning Office at Lauds

[109] The automelon Ἤθελον δάκρυσιν ἐξαλεῖψαι (*Initia*, ii, 23)

Потъщимъсѧ вѣрьнии оумомъ • [гл҃ -] • (*) Ѡ трьблаж(е)нии оученици г(осподь)ню

179v гл҃ е҃ • Придѣте възидѣмъ на гороу господьню и въ домъ бога нашего и оузьримъ (~ Δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου, καὶ εἰς τὸν οἶκον τοῦ θεοῦ ἡμῶν, καὶ θεασώμεθα) • гл҃ е҃ • Законоу и пророкомъ тѧ (~ Νόμου καὶ προφητῶν σε)

180r гл҃ ѕ҃ • Проѡбразоуѭ въскрьсение (~ Προτυπῶν τὴν ἀνάστασιν)
гл҃ ѕ҃ • Петроу и иоаноу и иꙗковоу (~ Πέτρῳ καὶ ἰωάννῃ καὶ ἰακώβῳ)

180v гл҃ ѕ҃ • Преобразисѧ иисоусе на горѣ[110]

181r гл҃ и҃ • Поѩтъ христосъ петра (~ Παρέλαβεν ὁ χριστὸς τὸν πέτρον)

181v гл҃ и҃ • Мрака законьнааго (~ Τὸν γνόφον τὸν νομικόν) • [гл҃ -] • Свѣтъмь божьствьныимь оученици • [гл҃ -] • Върста пророкоу въ врѣмѧ преображениꙗ

182r а пьрваго глас(а) писано сего м(ѣ)с(ѧ)ца въ е҃ стих(и)ры • г҃ • Древле гл҃а • в҃ • Своѥго ѥдино г҃ • Безмѣри:[111]

St. Dometius and the Seven Youths

7 Въ з҃ • с(вѧ)т(а)го доменьтиана и с(вѧ)т(ы)хъ з҃ отрокъ иже въ ефесѣ
гл҃ д҃ • (*) Дьньсь радоуѥтьсѧ вѣрьныихъ
по҃ • (*) Ꙗко ѿтъ свѣта свѣтъ сыи

182v [гл҃ -] • (*) Сь възприꙗтьныи мосѣомь

Apostle Matthias

183r 9 Въ ѳ҃ • с(вѧ)т(а)го ап(о)с(то)ла матѳеа
гл҃ ѕ҃ • Матѳеа апостоле ликъ (~ Ματθία ἀπόστολε, χορόν)

Dormition of the Theotokos

15 Въ еі҃ • оуспение с(вѧ)тыѧ б(огоро)дица[112]
гл҃ а҃ • Ѡ прѣславьное чюдо источьникъ жизни въ гробѣ (~ Ὢ τοῦ παραδόξου θαύματος! ἡ πηγὴ τῆς ζωῆς ἐν μνημείῳ)

183v[113] [гл҃ -] • Твоѥ славѧть оусъпение власти (~ Τὴν σὴν δοξάζουσι κοίμησιν ἐξουσίαι) • [гл҃ -] • Дивьныꙗ твоꙗ таины богородице (~ Βαβαὶ τῶν σῶν μυστηρίων, ἁγνή)

184r гл҃ а҃ • Подобааше самовидьцемъ словоу (~ Ἔπρεπε τοῖς αὐτόπταις τοῦ λόγου)
гл҃ а҃ • Богоначальныимь мановениемь ѿтъ вьсюдоу (~ Θεαρχίῳ νεύματι πάντοθεν)

185r гл҃ в҃ • Небесъ вышьши соущи (~ Ἡ τῶν οὐρανῶν ὑψηλοτέρα ὑπάρχουσα)
гл҃ в҃ • Всенепорочьнаꙗ невѣсто (~ Ἡ πανάμωμος νύμφη)

185v гл҃ г҃ • Придѣте вьси коньци землѧ (~ Δεῦτε ἅπαντα τὰ πέρατα τῆς γῆς)

186r гл҃ д҃ • Придѣте въспоимъ людие пресвѧтоую (~ Δεῦτε ἀνυμνήσωμεν, λαοί, τὴν παναγίαν) • гл҃ д҃ • Давыдьскоую пѣснь дьньсь людие (~ Δαυϊτικὴν ᾠδὴν σήμερον, λαοί)

186v гл҃ д҃ • Всечьстьное твоѥ оусъпение пресвѧтаꙗ (~ Τὴν πάνσεπτόν σου κοίμησιν, παναγία)[114]
гл҃ д҃ • Ѥгда изиде богородице (~ Ὅτε ἐξεδήμησας, θεοτόκε)

187v[115] гл҃ е҃ • Въспоите людие матери (~ Ἄισατε, λαοί, τῇ μητρί) • гл҃ ѕ҃ • На бесъмьртьное твоѥ оусъпение (~ Τῇ ἀθανάτῳ σου κοιμήσει)

188r[116] гл҃ в҃ • по҃ Доме ефрантовъ:[117] Врата небесьнаꙗ възьмѣтесѧ (~ Πύλαι τῶν οὐρανῶν, ἐπάρθητε) • [гл҃ -] • Слава на небеси на земли веселие (~ Δόξα ἐν οὐρανῷ, επὶ γῆς εὐφροσύνη) • [гл҃ -] • Оупъвание хрьстиꙗномъ помощьнице
[гл҃ -] • Мъножьство оученикъ съберѣтесѧ (~ Δῆμος τῶν μαθητῶν ἀθροίζεται)

188v [гл҃ -] • Невѣстоу тѧ божию (~ Νύμφη ἡ τοῦ θεοῦ) • [гл҃ -] • Ты ѥдина бога зачьнъши
гл҃ в҃ • по҃ Кыими похвалъ:[118] Кыими

[110] See MS Patmos 218 (Aug 6).
[111] Cf. ff. 176r–177r.
[112] Marginal hand: на за(о)ут(рьнии) / на хвалит(е) г(оспод)а ст(и)х(и)р(ы) • г҃ • по двонц(и)

[113] Marginal hand: томоу (е) • на г(оспод)и въз(вахъ) / томоу (е)
[114] Cf. f. 6r.
[115] Marginal hand: на г(оспод)и възвах(ъ) стих(и)р(ы) по двонци
[116] Marginal hand: за(о)ут(рьнꙗ) на стих(о)вн(е)
[117] The automelon Οἶκος τοῦ ἐφραθά (*Initia*, iii, 51-52); cf. f. 79v.
[118] The automelon Ποίοις εὐφημιῶν στέμμασιν (see n. 102 above)

доухобьныими оустьнами оублажимъ (~ Ποίοις οἱ εὐτελεῖς χείλεσι μακαρίσωμεν)

189r [гл҃ -] • Кыя доухобьныя пѣсни нынѣ принесемъ ти пресвѧтаꙗ безъмьртьныимь (~ Ποῖα πνευματικὰ ᾄσματα νῦν προσάξωμεν σοι, παναγία; τῇ γὰρ ἀθανάτῳ) • [гл҃ -] • Кыя доухобьныя пѣсни ꙗже приношахоу ти тъгда дѣво окроугъ одра (~ Τίνα τὰ φοβερὰ ᾄσματα ἃ προσῆξάν σοι τότε, παρθένε, κύκλῳ τῆς σῆς κλίνης)

189v [гл҃ -] • Кыими пѣсньныими словесы погребемъ богородицю • [гл҃ -] • Кыими гробьныими пѣсньми въспоимъ живоносьноую память

190r по҃ в҃ • Дверь свѣтоѡбразьна бысть сълньца правьдьнааго • гл҃ и҃ • Оувѣрѧꙗ иисоусъ сынъ твои (~ Πιστούμενος ἰησοῦς, ὁ υἱός σου)

Translation of the Holy Mandylion

190v 16 Въ ѕі • пренесениꙗ оуброуса[119] • гл҃ ѕ҃ • по҃ *(folio 191r)* • Гн҃ лазорева хотѧ гроба видѣти:[120] Господи божьствъмь вьсѧ испълнѧꙗ

191r [гл҃ -] • Господи непостижимоѥ съмотрение

191v [гл҃ -] • Господи прославлена непостижимааго [гл҃ -] • Господи въплътисѧ ꙗкоже въсхотѣ

Sts. Florus and Laurus

192r 18 Въ иі • с(вѧ)тою м(оу)ч(е)н(и)коу флора и лаура • гл҃ ѕ҃ • Рьвьнителѧ свѧтаꙗ (~ Ἡ ξυνωρὶς ἡ ἁγία)[121]

St. Agathonicus

22 Въ кв҃ • с(вѧ)т(а)го м(оу)ч(е)н(и)ка агафоника • гл҃ и҃ • Истиньноѥ зъвание приимъ (~ Φερωνύμως τὴν κλῆσιν δεξάμενος)

Sts. Adrian and Natalia

192v 26 Въ кѕ҃ • с(вѧ)т(ы)хъ м(оу)ч(е)н(и)къ андриана і наталиѣ • гл҃ в҃ • Ѡ соупроугъ свѧтаꙗ и избьранаꙗ господеви (~ Ὦ ζεῦγος ἅγιον καὶ ἐκλεκτόν τῷ κυρίῳ)[122]

193r гл҃ ѕ҃ • Еже къ богоу любы[123] • гл҃ ѕ҃ • по҃ Тьрпѧще моукы:[124] Зьрѧщи наталиꙗ прѣмоудраꙗ

193v [гл҃ -] • Тьрпѧще моучениꙗ болѣзни

194r [гл҃ -] • Каждо наталиꙗ съмотрѧщи

Beheading of St. John the Forerunner

194v 29 Въ кѳ҃ (?) • оусѣкновениѥ главы с(вѧ)т(а)го иѡана пр(е)д(ъ)т(е)ча ст(и)х(и)ра гл҃ а҃ • Что тѧ наречемъ пророче ангѣла (~ Τί σε καλέσωμεν, προφῆτα; ἄγγελον) гл҃ а҃ • Дьньсь безаконьнаѡбразьнаꙗ (~ Σήμερον ἡ ἀνοσιουργότροπος)[125]

195v гл҃ д҃ • Пророка и моученика и крьститела съпасъва приидѣте вѣрьнии (~ Τὸν προφήτην καὶ μάρτυρα καὶ βαπτιστὴν τοῦ σωτῆρος δεῦτε, πιστοί) • гл҃ д҃ • Рожьство безаконьно (~ Γενέσιον ἀθέμιτον)

196r гл҃ е҃ • Безаконьнааго дѣꙗниꙗ (~ Τῆς ἀνόμου πράξεως)

196v гл҃ ѕ҃ • Плѧса оученица (~ Ὠρχήσατο ἡ μαθήτρια)

197r гл҃ ѕ҃ • Неподобааше ти о ироде (~ Οὐκ ἔδει σε, ὦ ἡρώδη) • гл҃ ѕ • Рожению почьсть бестоудьнааго ирода (~ Γενεθλίων τελουμένων τοῦ ἀναιδεστάτου ἡρώδου)

197v гл҃ ѕ҃ • Пакы иродиꙗ бѣситьсѧ (~ Πάλιν ἡρωδιὰς μαίνεται) • [гл҃ -] • Дьньсь поустыньнаꙗ прозѧбль христова

198r гл҃ и҃ • Прѣдътеча съпасовъ ты цѣсарѧ (~ Πρόδρομε τοῦ σωτῆρος, σὺ βασιλεῖς)

198v гл҃ и҃ • Прѣдътеча съпасовъ аще и оубииствъмь (~ Πρόδρομε τοῦ σωτῆρος, εἰ καὶ φόνῳ) • [гл҃ -] • Оле дивьноѥ чюдо како глава носима

[119] Cf. MS Laura γ. 74, f. 108r and MS Jerusalem, Photiou, f. 138r.

[120] The automelon Κύριε, λαζάρου θέλων τάφον ἰδεῖν (cf. *Initia*, ii, 306)

[121] MSS Sinai 1216, f. 153v and Sinai 1219, f. 151r

[122] Cf. Ὦ ζεῦγος ἄμωμον (*Initia*, v/1, 127).

[123] Cf. f. 112r.

[124] The automelon Φέροντες τὰ παρόντα γενναίως (see n. 106 above)

[125] Stefanovic, "The Tradition . . . ," ii, 46, no. 543.

Deposition of the Sash of the Theotokos

199v 31 Въ лā • положениѥ поıаса с(вѧ)тѣи б(огороди)ци • гл̄ в̄ • Ӕко вѣньць прѣсвѣтьлъ (~ Ὡς στέφανον ὑπέρλαμπρον)

Appendix

St. John the Theologian [126]

Ст(и)х(и)ра иωана бо(го)словца въ кѕ семпт(ѧ)брѧ • гл̄ ӣ • Ѥуангелисте иωане равьне ангеломъ (~ Εὐαγγελιστὰ ἰωάννη, ἰσάγγελε)

St. George [127]

200r Ст(и)х(и)ра с(вѧ)т(а)го геωргиıа • гл̄ д̄ • по̑ вси ıазыци въсплеще: [128] вѣньци главоу добротьныими оувѧзе (~ Στέφανον δόξης ἐπὶ κεφαλῆς σου) • гл̄ е̄ • Ӕко звѣзда на небеси и на земли

Forefeast of the Nativity

200v Ст(и)х(и)ра пред(ъ) р(о)ж(ь)ств(о)мь х(ристо)вомь • гл̄ в̄ • Приидѣте вьси христово рожьство (~ Δεῦτε ἅπαντες χριστοῦ τὰ γενέθλια)

201r гл̄ г̄ • Нынѣ пророчьскоѥ прорицаниѥ (~ Νῦν προφητικὴ πρόρρησις) [129]
гл̄ а̄ (?) • Приидѣте вѣрьнии възьмѣмъсѧ (~ Δεῦτε, πιστοί, ἐπαρθῶμεν)

201v гл̄ ѕ̄ • Сионе тържьствоуи иероусалиме (~ Σιὼν πανηγύριζε, ἱερουσαλήμ)

Nativity

202r Стих(и)ра на р(о)ж(ь)ство х(ристо)во гл̄ е̄ • по̑ Вълсви пьрсьскыихъ црь: [130] Начатъкъ нашего съпасениıа людиѥ въ виѳлеомѣ ражаѥтьсѧ (~ Ἡ ἀπαρχὴ τῆς ἡμῶν σωτηρίας, λαοί, ἐν βηθλεὲμ γεννᾶται / *Initia*, ii, 5) • гл̄ е̄ • Начальникъ нашего съпасениıа людиѥ въ виѳлеомѣ (~ Ὁ ἀρχηγὸς τῆς ἡμῶν σωτηρίας, λαοί, ἐν βηθλεέμ / *Initia*, iii, 6)

Sunday after the Nativity [131]

202v Въ нед(ѣлю) по рож(ьствѣ) х(ристо)вѣ д(а)в(ы)доу иосифа ıакоб(а) гл̄ ѕ̄ • Памѧть праздьноуимъ давыдоу (~ Μνήμην ἐπιτελοῦμεν δαυῒδ)

Forefeast of the Theophany [132]

Ст(и)х(и)ра пред(ъ) б(о)гоıавлениѥмь гл̄ ӣ • *(folio 203r)* Дьньсь пьсньноѥ пророчьство (~ Σήμερον ἡ ψαλμικὴ προφητεία) [133]

203r гл̄ ӣ • Велиѥ и преславьноѥ чюдо събысться дьньсь ıако дѣва (~ Μέγα καὶ παράδοξον θαῦμα τετέλεσται σήμερον· παρθένος) [134]

St. Theodosius

Ст(и)х(и)ра с(вѧ)т(а)го ѳеωдосиıа гл̄ в̄ • Преподобьне отьче ıако градъ (~ Ὅσιε πάτερ, ὡς πόλιν) [135]

203v гл̄ е̄ • Преподобьне отьче богоносе ѳеодосиѥ велиѥ (*incomplete*) (~ Ὅσιε πάτερ, θεοφόρε θεοδόσιε, μεγάλως)

126 Cf. ff. 23r and 138v.
127 Cf. f. 133r.
128 Cf. f. 133v.
129 Troparia of the Hours; see f. 83v, etc.
130 Cf. f. 89v.
131 Cf. f. 94v.
132 Cf. f. 97v.
133 Cf. f. 100v.
134 For the Nativity (Dec. 25)
135 Cf. f. 107v.

CRITICAL ADDENDA

ALPHABETICAL LIST OF COUNTERPART BYZANTINE HYMNS

Πάλαι προσευχομένη πιστῶς ἄννα 66r
ἦχ. πλ. α´ / Dec. 9

Πάλιν ἡμῖν ἡ ἐτήσιος 50r
ἦχ. πλ. β´ [cf. гл҃ н҃ в҃] / Nov. 11

Πάλιν ἡμῖν ὁ θερμός 108v
ἦχ. πλ. β´ / Jan. 16

Πάλιν ἡρωδιὰς μαίνεται 197v
ἦχ. πλ. β´ / Aug. 29

Πανήγυρις φαιδρά 68v
ἦχ. α´ / Dec. 12

Πάνσοφε ἁλιεῦ, ἅγιε μαθητά 33v
ἦχ. πλ. β´ / Oct. 18

Πάντα τὰ ἔθνη κροτήσατε χεῖρας 133v
ἦχ. δ´ / April 23

Πάντες τὴν τῶν σεπτῶν νῦν [προ]πατόρων μνήμην 79v
ἦχ. β´ / *Sunday of the Holy Fathers*

Πάντοτε ἔχοντες χριστόν 43r
ἦχ. πλ. β´ / Nov. 1

Πάντων τῶν ἁγίων ἀνεμάξω 95v
ἦχ. α´ / Jan. 1

Πάντων τῶν προφητῶν αἱ προρρήσεις 79v
ἦχ. β´ / *Sunday of the Holy Forefathers*

Παράδοξον θαῦμα γέγονεν 119v
ἦχ. πλ. δ´ / Feb. 5

Παράδοξον μυστήριον οἰκονομεῖται 90v & 95r
ἦχ. πλ. δ´ / Dec. 25 & *Sunday after the Nativity*

Παρέλαβεν ὁ χριστὸς τὸν πέτρον 181r
ἦχ. πλ. δ´ / Aug. 6

Παρθενίας λαμπρότησι φαιδρυνθεῖσα 93v
ἦχ. δ´ / Dec. 30

Πᾶσα γλῶσσα κινείσθω πρὸς εὐφημίαν 18v & 158r
ἦχ. πλ. δ´ / Sept. 16 & July 11

Πάτερ ἀξιάγαστε, τῆς ἐρήμου ὤφθης κάλλιστον θρέμμα 141v
ἦχ. πλ. β´ / May 24

Πάτερ πατάπιε, σαρκός 65r
ἦχ. α´ / Dec. 8

Πάτερ πατάπιε, φωστήρ 65v
ἦχ. α´ / Dec. 8

Πάτερ χρυσόστομε, ὡς ποταμός 113v
ἦχ. δ´ / Jan. 27

Πατρίδα, γένος, ὕπαρξιν καταλιποῦσα βαρβάρα 60v
ἦχ. πλ. β´ / Dec. 4

Παῦλε, στόμα κυρίου 151v
ἦχ. β´ / June 29

Πέτρε, κορυφαῖε τῶν ἐνδόξων 151r
ἦχ. β´ / June 29

Σαλπίσωμεν ἐν σάλπιγγι ᾀσμάτων, σκιρτήσωμεν ἑόρτια 63r
ἦχ. πλ. α´ / Dec. 6

Σεβαστιανός τε καὶ ζωή 73v
ἦχ. α´ / Dec. 18

Σέλας φαεινότατον 140r
ἦχ. πλ. δ´ / May 21

Σὲ μὲν διεκώλυε 132r
ἦχ. πλ. β´ / April 1

Σὲ τὸν ἐν πνεύματι καὶ πυρί 104r
ἦχ. δ´ / Jan. 6

Σήμερον ἀνέτειλεν ὑπὲρ τὸν ἑωσφόρον 141v
ἦχ. πλ. α´ / June 8

Σήμερον γεννᾶται ἐκ παρθένου 86r
ἦχ. πλ. β´ / *Forefeast of the Nativity*

Σήμερον ἐκ ῥίζης τοῦ δαυΐδ 66v
ἦχ. β´ / Dec. 9

Σήμερον ἡ ἀνοσιουργότροπος 194v
ἦχ. α´ - πλ. δ´ / Aug. 29

Σήμερον ἡ ἀόρατος φύσις 90r
ἦχ. πλ. β´ / Dec. 25

Σήμερον ἡ οἰκουμένη πᾶσα 135v & 155v
ἦχ. πλ. β´ / April 23 & July 8

Σήμερον ἡ στεῖρα ἄννα τίκτει 8r
ἦχ. πλ. β´ / Sept. 8

Σήμερον ἡ ψαλμικὴ προφητεία 100v & 203r
ἦχ. πλ. β´ / *Forefeast of the Theophany*

Σήμερον ξύλον ἐφανερώθη 14v
ἦχ. πλ. β´ / Sept. 14

Σήμερον ὁ ἀόρατος θεὸς βαστάζεται 117r
cf. ΓΛ͂ Β̄ / Feb. 2

Σήμερον ὁ θεοχώρητος ναός 55v
ἦχ. δ´ / Nov. 21

Σήμερον ὁ οὐρανοῦ καὶ γῆς ποιητής 102v
ἦχ. β´ / Jan. 6

Σήμερον ὁ πάλαι τῷ μωσεῖ 116v & 119r
ἦχ. α´ / Feb. 2 & 3

Σήμερον ὁ τοῖς νοεροῖς θρόνοις 6v
ἦχ. πλ. β´ / Sept. 8

Σήμερον ὁ χριστὸς ἐν βηθλεὲμ γεννᾶται ἐκ παρθένου. Σήμερον 88r
ἦχ. β´ / Dec. 25

Σήμερον ὁ χριστὸς ἐν ἰορδάνῃ 102v
ἦχ. β´ / Jan. 6

Σήμερον στειρωτικαὶ πύλαι 7v
ἦχ. πλ. β´ / Sept. 8

Σήμερον συγκαλεῖται ἡμᾶς τοῦ ἀθλοφόρου 38r
ἦχ. πλ. β´ / Oct. 26

Σήμερον συμεὼν ἐν ταῖς ἀγκάλαις 116v & 119v
ἦχ. β´ / Feb. 2 & 3

LOCATIONS WITHOUT ASSIGNED GREEK INCIPITS

September	1 (1v); 5 (5v); 8 (10v, 11r)
October	6 (28v for Nov 11)
November	11 (49v—50v); 16 (54v)
December	20 (74v); 22 (76r, 76v); 25 (89v); 27 (92r); 29 (93r); *Sunday After the Nativity* (94v, 95r)
January	17 (109v); 18 (110v); 22 (112r); 25 (112v)
February	14 (121r); 24 (122v)
March	9 (125v); 17 (127r, 127v); 25 (127v); 26 (131r)
April	25 (136r)
May	2 (138v); 8 (138v, 139r)
June	24 (148r)
July	24 (164v—168v); 27 (171r—172r)
August	1 (174v); 6 (179r, 180v, 181v); 7 (182r, 182v); 15 (188r, 188v, 189v, 190r); 16 (190v—191v); 26 (193r—194r); 29 (197v, 198v)
Appendix	St. George (200r)

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